

The Messenger

"Is the Truth in Jesus?"

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TERMS.

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Poetry.

A PRIEST FOREVER.

Eternal King, eternal Priest—

Think not the Saviour's work has ceased:

As here on earth for men He died,

And won the Church to be His Bride;

Even so in Heaven He lives to plead

For every ransomed sinner's need.

Exalted to His Heavenly throne,

He loves and watches o'er His own;

For Israel's joy, for Zion's peace

His intercessions never cease;

While daily He presents afresh

For man the offering of His Flesh.

There's not an earnest prayer we say,

Nor Heavenward sigh we breathe away,

There's not a penitential tear

Or sacrifice we offer here,

But He with twofold power and love

Repeats it in our name above.

Perpetual Priest! within the Veil,

Whose supplications never fail,

Who deign'st Thy Presence to bestow

On altars of the Church below,

From God's right hand Thy succor send

To keep us faithful to the end.

—Lyra Messianica.

Theology and Criticism.

For The Messenger.

REASON AND RELIGION.

"To get up a war between reason and religion, and thus place the two in the attitude of seeming hostility toward each other, is as unnecessary as it is unnatural and unwise. Some divine—we do not remember his name—has said that where reason begins there faith ends. We think differently. Reason is the gift of God, and, like every other gift of our nature, is bestowed that it may be exercised. What is faith but a blind, stupid, superstitious, and senseless assent, unless it be preceded by the exercise of reason? To believe without reason is to believe for no reasons; and whoever glories in this posture is a specimen of intellectual and moral gravitation turned the other way. He can never give a reason for the hope that is within him. He may have faith; but he cannot tell why he has it."

"The plain truth is, the Christian theologian must not be afraid of science and he must not denounce reason. By so doing he jeopardizes his cause in respect to both its dignity and its triumph. Where did the Bible come from? This is a question for reason to decide, looking at all the evidence which bears upon it. What are the contents of the Bible? This plainly is a question of interpretation, involving the whole subject of rational hermeneutics. Hermeneutics is a science of reason, as much so as any other science. It has its facts and its laws. It is, moreover, a progressive science, being now far better understood than it was in the Dark Ages; and this progress it has made by the labors of reason. Its province is to determine the meaning of the sacred text by applying thereto the fixed and established laws of language."

These extracts are from a respectable article in a late number of the INDEPENDENT. They are quoted here, not so much for their significance separately considered as for their representative character. They are a terse, well put example of much that we hear on all sides, at this time, in evangelical quarters, on the profoundly solemn subject to which they refer.

There is a huge fallacy in this way of presenting the subject. It proceeds on a false anthropology, or doctrine of humanity, throughout. Its theory of what it calls reason is a vain baseless imagination; just as untenable for true science as it is for true religion. A sheer assumption, we may say, without any proof whatever, which amounts from the outset to a gross *petitio principii* or begging of the whole question

with which it is concerned. Let human reason be what is here silently taken for granted and what is said of it follows then indeed as a matter of course. The issue between it and revelation is at an end. But what sort of an end is it which has thus been reached? Plainly, the resolution of all religion into this hypothetical natural rationality, or in other words the full subordination of faith to science.

We cannot make too much of reason in its full proper sense. It is the summit of the whole natural creation; which means, that it opens to our view the distinctive higher being of man, where this comes in to join the world of nature with the spiritual world. It is in this way the inmost essence of man; and as this essence can hold only through real conjunction with God (which is the ground of all religion), it follows at once, of course, that reason must be the medium and seat of this conjunction. But who may not see then, that reason in such view has become, at the same time, far more than the summit merely of the life of nature in man? To be any such mediating power between this and the life of God in man, it must have in its own constitution an original relationship to God as well as to nature. The divine life must enter into the very constitution of the human reason itself, in order that this may be reason at all in any complete sense. This is generally overlooked in the argumentation we hear pro and con, with regard to reason and religion; and as a consequence, the argumentation is for the most part of very small worth.

What St. Paul says of the human body, holds in full force also of the human mind. It is of a twofold constitution, comprehending in itself a natural reason and a spiritual reason; that which is natural appearing first, and afterward that which is spiritual; although the spiritual is in reality the hidden soul of the natural from the beginning, and therefore the only true sense and power of it in the end. As simply natural our rationality is acquired from the mundane side of our existence, the things we take in through our bodily senses and the manifold experiences and knowledges into which we come as matter of memory, more or less passively in early life. Through these, the faculty of reason in us is excited and stirred to action, as an interior power, bent on bringing the otherwise chaotic contents of the soul to some sort of unity and order. But to do this effectually the faculty must be itself energized from within, by a still more interior power entering into it from the supramundane or spiritual side of its existence. There only we have the complete sense of what the power is as the distinguishing prerogative of man. There only we come to the true idea of its proper being and soul. Short of this, we may have it as an outward merely formal faculty—a capacity say, for the mechanism of ratiocination; which may be put into active motion, then also through simply natural forces, playing into it from the earthly sides. But exercised in that way, who may not see that reason is no longer worthy of its own name? It is not even the ghost of itself; but only its own inanimate galvanized corpse.

And yet to this galvanized corpse we are gravely told, must be referred for decision, first of all, the great question noised at this time on all sides between science and religion. Reason in its ordinary natural character, it is said, comes before faith in this whole question, and sits properly as an umpire between the parties in controversy. First, in determining "where the Bible comes from;" an *ab extra* judicial investigation of its right to be regarded as the Word of God at all, having in it divine authority. Secondly, in determining "what are its contents;" a like *ab extra* forensic settlement of the actual teachings of the Bible. "This plainly," we are told, "is a question of interpretation involving the whole subject of rational hermeneutics;" which is declared to be a science of reason, as much so as any other science; a progressive science, made to be such by the labors of reason; whose province it is "to determine the meaning of the sacred text, by applying thereto the fixed and established laws of language."

This is the common notion of the office of reason with regard to revelation and faith. But as far as it prevails practically in the thinking of men it is fatal to all real belief in

divine revelation. Even for natural science, such merely natural reason can never serve as a sufficient guide to any true knowledge. How much less so for the science of heavenly and spiritual things! "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

J. W. N.

For The Messenger.

AN INQUIRY INTO THE CAUSE OF ECCLESIASTICAL DISSOLUTION.

The development of individuality, which followed the Reformation of the 16th century, appears to be one of the chief causes underlying the present distraction of the Church. For ages the strong hand of civil and ecclesiastical authority forced every mind into subjection to a fixed code. Freedom from this removed the great drawback to the growth of all the religious and philosophical principles, which, long latent in the soul, were being slowly warmed into life under the influence of an infinitely many-sided religion. Pandora's box once opened, all these, like independent monads, began to move off each on its own course, without apparently caring even to seek fellowship with any others. It was the beginning of the age of strong self-assertion, and the come of the age seems fully come, or rapidly approaching.

The tendency thus to lay great emphasis upon particular aspects of Christianity, and upon certain elements of philosophy, was not unproductive of good; it appears as it were almost necessary for this to be done, if the way was to be cleared for a higher and grander advance. There were innumerable principles, which had never been tested, or if tested at all, only by a few here and there, never in a general manner. And so long as there was one or more of these which had not been sounded

appears as if the hope of arriving at a more and satisfying knowledge of them was to a great extent futile. For from the strange commingling of good and evil which reigns everywhere, ideas with which we have comparatively slight acquaintance, strike us with convincing force and lead us away captive, when if we could understand them more fully, they would exert no influence upon us whatever. With many the inadequacy of their religious system is not perceived until by years of identification with it, they have lived it through to the end. The lives of others are made up to a great extent of tremendous transitions from one system to another, each in turn being exhausted and abandoned as its insufficiencies were discovered. St. Augustine exhausted the various systems of heathen philosophy before, with a soul enriched by experience, he was converted to Christ. Luther, Zwingli, and others, exhausted Roman Catholicism before they learned its errors, and were brought to a knowledge of the grand principle of justification by faith. Samuel Taylor Coleridge affords us an equally good example nearer our own times. His apparent vacillation may have arisen not so much from weakness of will, to which it is often attributed, as from the immeasurable intellectual and sympathetic power with which he was endowed, which enabled him to grapple with all forms of truth and live them through, before the mass of mankind had well begun to perceive the room they afforded for expansion. The linnæ finds full room to unfold his wing in the narrow cage, and sings merrily all day long, but one sweep of the pinion of the eagle brings him with force against the bars, and, falling back, he, drooping, pines for the liberty which the other has not capacity even to miss; so with men.

There is undoubtedly a certain amount of critical acumen and spiritual discernment inherited by all, by which a subject can be examined and pronounced upon without the student being led to accept it. But so easily is the judgment blinded, and so tremendous is the sympathy with which the majority of men are gifted, that it is a dangerous undertaking for many to give themselves up in any thing like an exclusive way to the study of what are acknowledged to be, even in the beginning, gross errors; for before aware of it, the mind is biased by evil and thrown from its centre. How much greater is the danger when erroneous principles

appear in all the heavenly beauty and glory of angels of light. So difficult is it to unfold their true character without identification with them, that it almost seems as if many of the brilliant lights of our day were destined by their whole organization, like falling stars, to shoot off into the darkness, that by a revelation of the abyss into which they had plunged others might be saved.

Is it possible for any individual to fathom fully any of the grand religious and philosophical problems that confront us on every side? It would be a Herculean task to follow in its tremendous range the mind of Calvin, surveying heaven and earth, pouring in intensest study on the whole body of Scripture, as he arrived at the convictions which became eventually an immovable foundation for his own feet and for those of millions of his fellow-men. Every conflicting idea we can well believe, was examined, meditated upon, and fathomed to the uttermost before abandoned. To much the same test, it was doubtless subjected also by the men who were drawn into affiliation with him. But neither Calvin nor his followers appear to have seen its deficiencies, much less felt them. But when Calvinism became the creed of millions, when it established itself in the hearts of men of all nations and all ranks; when it became the rule by which to live and die; when the merchant in his counting house, the farmer in his field, the soldier in battle, the prince in the council-chamber, the mother over the cradle of her laughing babe, and the husband over the prostrate form of his dying wife, came to apply it practically, then indeed it was tested, and then its weaknesses, whatever they may have been, began to show themselves. And when as time rolled on the heart expanded under more liberal culture, and the countless relations in which we stand to each other and to mankind in general, through influences exerted from every side, after a deeper consciousness of the nature of God, of man's relation to Him, of sin and of holiness, unfolded itself, again Calvinism was tested in the experiences of daily life, and began to show its weaknesses. To-day it no longer rules in the autocratic way in which it once did, for it is being weighed in the balances and in some respect found wanting.

What has been said of Calvinism can be said probably of all the various confessions of faith to which the Reformation gave birth; and to-day as the result of many influences, civil, social, scientific, and religious, men are becoming conscious more and more of the inability of these to satisfy the demands of heart and brain, and are beginning to look here and there for relief, and to follow this light and that. Consequently, there is a great decline in the fervor of the adherence to creeds and systems, which in years gone by were implicitly accepted. They were able to meet the demands of the times in which they were composed, but they are not sufficient for the present. The test of experience is proving them wanting. There may indeed be other reasons for this; the assaults of infidels and scientists, the growth of pernicious errors, and general decay of faith. But while these and many other evils may influence a Church, no matter how comprehensive its confession, I presume none will deny, that the breadth or narrowness of the confession greatly strengthens or weakens those who profess it. One of the chief causes of the distraction and division of the Church Catholic to-day, I beg to think, lies in the inability of our confessions to meet and satisfy the demands rightfully made upon them. Times and circumstances have wrought tremendous changes, and the symbols of our faith were composed three hundred years ago.

It might be said that we have not now, as in times past, authority to restrain the tendency to individualism, and it is very evident that we have not. But so far as really removing the evil goes, such authority would be of little service. It might maintain a forced calm, but the disease would work unseen, and sooner or later assert itself, rendered only more terrible by long restraint. If there is to be a united Church it must spring from the willing and loving adherence of all its members. Its authority must rest upon a deep sense of moral obligation. For if it does not rest there, however

it may assert itself, the result will be fictitious and not real. R. L. G.

Communications.

For The Messenger.

NECROLOGICAL REPORT.

Since my return from the General Synod I have found, with fuller means of information than were accessible there, that the number of ministerial brethren deceased since May, 1875, should be put down at twenty-eight instead of twenty, as stated in the paper on the State of the Church. For the satisfaction of all interested the following list is given, with the date of their departure, and their respective ages:

David Bossler, York, Pa., May 14, 1875, aged 76 years. Jacob Burkholder, Denver, Ind., Aug. 17, 1875, aged 52 years. Henry Hess, Mansfield, O., Aug. 10, 1875, aged 65 years. Immanuel C. Mueller, Wheeling, W. Va., Oct. 22, 1875, aged 31 years. Saml. Heas, Hellertown, Pa., Nov. 23, 1875, aged 71 years. Henry Williard, Lancaster, O., Nov. 29, 1875, aged 66 years. Thos. Ferrel, Carrollton, O., Nov. 29, 1875, aged 68 years. Daniel Weiser, Greenville, Pa., Dec. 2, 1875, aged 77 years. David W. Wolff, Petersburg, Pa., Mar. 16, 1876, aged 47 years. Henry Herkerman, Bedford, Pa., Apr. 5, 1876, aged 60 years. Daniel Ziegler, York, Pa., May 23, 1876, aged 72 years. Fredk. Wise, S. Bend, Pa., June 30, 1876, aged 58 years. Max Stern, Louisville, Ky., July 6, 1876, aged 61 years. G. H. Meiboom, Jeffersonville, Ind., July 18, 1876, aged 35 years. Stephen K. Kremer, Greencastle, Pa., Aug. 16, 1876, aged 32 years. Henry Aurand, Lena, Ill., Oct. 3, 1876, aged 71 years. Jeremiah Heller, New Jefferson, O., Nov. 3, 1876, aged 60 years. David W. Kelley, years. Daniel E. Bressler, Halifax, Pa., Feb. 3, 1877, aged 56 years. David B. Ernst, Bath, Pa., Mar. 11, 1877, aged 62 years. Jos. S. Dubbs, Allentown, Pa., Apr. 14, 1877, aged 80 years. John Beck, Easton, Pa., Apr. 19, 1877, aged 47 years. Chas. F. Hoffmeier, Lancaster, Pa., Apr. 19, 1877, aged 74 years. Chas. Wieser, Abilene, Kansas, —, —, —. Jonathan Zellars, Lock Haven, Pa., Aug. 8, 1877, aged 71 years. Benjamin Schneider, Boston, Mass., Sept. 14, 1877, aged 72 years. John Adam Leiss, Fritztown, Pa., Oct. 28, 1877, aged 71 years. C. Pluess, Crothersville, Ind., Feb. 28, 1878, aged 53 years.

J. H. A. Bomberger.

Ursinus College, May 29th.

HOW TO DISMISS A CONGREGATION.

A religious exchange gives information to the churches how properly to dismiss a pastor. It ought to be followed by advice to the pastors—or a goodly proportion of them—how to dismiss a congregation, at the close of a service. In too many churches the benediction is simply a signal for the congregation to begin to adjust their clothing and reach for their hats, preparatory to going out. It is not uncommon, even, to see the side aisles begin to melt away before or during the benediction. This is all wrong, and the minister is in a great measure responsible for it. The benediction should be the natural culmination and completion of the service; and if it can be secured in no other way, the custom of indulging in a moment of silent prayer should be borrowed from the more decorous service of the ritualists. But if a clergyman will stand and reverently wait for perfect silence before beginning the benediction, and enforce propriety by a gentle word of exhortation, if necessary, he will soon have control of the situation. A little more deliberation would become many preachers. Remember there is no occasion for haste. Cultivate a talent for waiting. Dismiss your congregation like a company of Christian ladies and gentlemen, in the house of God,—and don't let them disperse like a ward caucus.—Golden Rule.

Self-deceived professors have more of the moon than of the sun; they have little light, little heat, but many changes.

Family Reading.

STRENGTH FOR THE DAY.

BEFORE.

The morning breaks in clouds, the rain is falling,
Upon the pillow still I sigh for rest,
But yet I hear so many voices calling
To work, by which my burdened soul is pressed,
That I can only pray,
"Strength for the day."

'Tis not a prayer of faith, but weak repining,
For with the words there comes no hope, no light,
In other lives a morning sun is shining,
While mine is but a change from night to night,
So while I weep I pray,
"Strength for the day."

For it is hard to work in constant shadow,
Climbing with tired feet an uphill road!
And so, while my weak heart dreads each to-morrow,
And once again I lift my heavy load,
Desponding still I pray,
"Strength for the day."

AFTER.

Now looking back to the long hours ended,
I wonder why I feared them as they came;
Each brought the strength on which its task depended,
And so my prayer was answered just the same.
Now with new faith I pray,
"Strength for the day."

For in the one just closed I've learned how truly
God's help is equal to our need;
Sufficient for each hour it cometh newly,
If we but follow where its teachings lead,
Believing when we pray,
"Strength for the day."

He who has felt the load which we are bearing,
Who walked each step along the path we tread,
Is ever for His weary children caring,
And keeps the promise made us when He said,
He'd give us all the way,
"Strength for the day."

—Selected.

TRAINING IN GOOD MANNERS.

BY MARGARET E. SANGSTER.

Between the formal high-bred courtesy of the old school of manners, and the brusque inattention of no manners at all, there is rightly a great gulf fixed. Manners acquired in early childhood, both by direct teaching and the indirect culture of a gentle atmosphere, are essential to that charm of maturity—a perfect manner. The manner is an index to the character, an interpreter of the life influences and a commentary on the associations of the person to whom it is ascribed. It is as inseparable from the gentleman as is the perfume from a flower, and as intangible. But it is the product of careful training through those first years when it is natural to be boisterous and to give free reign to impulse. Little children brought up in homes where everybody is polite, acquire polite ways insensibly, and yet every mother knows how often she has had to remind her boys to take off their hats, to shut the doors quietly, and to speak in low and pleasant tones. Equally, girls need this quality of precision in their education, and in these days, there sometimes seems to be a danger of forgetting for both sexes, that mere study of books, however thorough and extended, will not impart ease and grace, familiarity with social usages, and an attractive bearing in the parlor. Great pains used to be taken in this regard by our stricter parents and grandparents; and while they may have erred in making their system too repressive, we are in peril of ignoring system altogether.

How pleasant it is to invariably be thanked for an act of courtesy, and how awkward to render thanks, and find them received as a mere superfluity. Both these experiences have probably been undergone by the reader. How delightful it is to come in from the world with its friction, its bustle, and its inevitable confusion, and find in the home a haven of rest, of quiet, of peace; a place of low tones, and tender words and unselfish mutual consideration. This cannot be where, in all the house, there is no sacred spot kept apart from children's play, as a withdrawing room for conversation and company. A parlor where tops and kites bivouac on the sofas, where little sticky fingers leave marks on the books, and where the piano is open for the incessant untutored drumming of lawless individuals of six and eight, is not a refuge for the weary father and mother. Neither is a household in which children are privileged to tear wildly up and down, shouting, hurrahing and quarrelling, a successful educational institute. From so rough a chrysalis, the delicate-mannered young lady or the polished young man cannot emerge. Awkward, clumsy, boorish and insufferable young folks must be the result of half-barbarous childhood.

Merely on the one lower ground of its effect on good manners, and setting altogether aside the high claims of duty and of spiritual growth, it is an excellent thing to take children to church. The enforced self-control which they neces-

sarily learn by the behaviour obligatory there, is an advantage to them through all future years. The habit of listening to what is above their easy comprehension is an estimable intellectual discipline. It is a very great pity that so many American families appear to regard church going as intended only for adults. Precious as the Sunday-school is, and excellent as its work on youthful minds and hearts must ever be, it is only the supplement to the regular sanctuary services, and it cannot, even on the purely lower ground of cultivation in good manners, do for children what the church does. As a priceless family bond too, parents should accustom their children to attend with them their own church. The household, by this excellent habit, will be knit more closely, its integrity preserved, and the circle will in time, in all probability, become complete around the communion table.

There is a phase of good manners, which relates to behaviour in Church, and some of us need to be reminded of our lapse from it now and then. We are disappointed, perhaps, by finding a strange minister in the pulpit, or our own preaches with less energy than usual. We are not interested; therefore we yawn, fidget, furtively consult our watches, and otherwise manifest discontent. No thorough lady or true gentleman will do this without a prick from conscience, and if manners, quite apart from the regard due the place and occasion were trained as they should be, we should at least show external respect. Good manners imply absolute government of self. This is easily proved by the contrast between the behaviour of educated and uneducated persons in times of excitement or grief. The latter are restrained, controlled and considerate. The former gesticulate, shout, weep violently and attract observation by their vehemence. They have never learned the stern beneficence of self-repression.

Allied closely to refinement in manner is that delicacy and care which insists that we shall make an agreeable and suitable toilet for home as well as for company. Collars and cuffs for Sophie, and smoothly arranged hair at breakfast; and for John, his coat and his necktie and clean hands are matters of course in a well-bred family. Nor will Nettie, if she be a polite young lady, finish her dress in the street, by so much as the putting on of her gloves. All will be finished at home before she appears in public.

We are in far more peril of too lightly esteeming conventionalities than of being too formal. Or that we may be sure.

—Christian Intelligencer.

THOSE WHO LIVE IN GLASS HOUSES, ETC.

The proverb, "Those who live in glass houses should not throw stones," dates back to the union of England and Scotland, at which time London was inundated with Scotchmen. This did not please the Duke of Buckingham, who organized a movement against them; and parties formed, who went about nightly to break their windows. In retaliation, a party of Scotchmen smashed the windows of the duke's mansion, which stood in St. Martin's Fields, and had so many windows that it went by the name of the Glass House. The duke appealed to the king, who replied, "Steenie, Steenie, those who live in glass houses should be careful how they fling stanes."—*Chambers's Journal*.

"GIVE US MANLY BOYS—NOT BOYISH MEN."

As we listened to the utterances of this sentiment by one beloved and honored—we were deeply impressed with its force and importance. We mentally added—give us, also, womanly girls—not girlish women.

But who are to give us such boys and girls? Is there any special need for such a demand at the present day?

Upon the parents, guardians and educators of our youth does society make this claim, and it needs no marked astuteness to describe the necessity of the claim.

The great aim of the juveniles of both sexes now-a-days, it would seem, is to doff as early as possible the habiliments that savor of childhood, and to don those of maturity, together with the habits and manners of the beau and the belle. We hate too sudden transitions from the nursery and short clothes to "society" and full dress.

The time our young people should spend in preparing for life they are too eager to devote to self-exhibition and the enjoyment of life.

And our daughters marry while yet they need maternal guidance, and our sons launch out upon life, without stamina, without moral development, without manly vigor, they find themselves boys where they should show themselves men—because forsooth, they neglected the manly culture in their boyhood which would have secured a strong maturity.

We do not sympathize with those who think "old heads should be found on young shoulders," but we do believe in strengthening and preparing those "young shoulders" to carry the head with firmness, with manly and womanly grace, when crowned with dignity and weighty with the responsibilities of maturity. To this end we would have the young longer limited to the sphere of discipline, subordination and study—longer subjected to domestic and practical training, than present custom seems to sanction.

Our sons and daughters come out too early. They somehow contrive to throw off all too soon, and too easily, parental authority, and to think and act for themselves. Their minds are diverted from the most important studies and pursuits, at just the period when months are worth precious years, and years comprehend in their results and advantages, whole decades.

Why cannot our youth see that it is character, culture, habits, and principles that make the man or woman? It is not dress, nor gallantries, nor flirtations, nor affected airs, nor unsoiled hands, nor personal beauty—neither is it wealthy parents or friends, nor aught that wealth can produce, that makes a true and noble man or woman. We have often found all these combined, where every element of a high-toned and desirable character was wanting.—*Exchange*.

NEGATIVE CHRISTIANS.

It would be a poor system of moral government which was made up merely of negations and prohibitions. And so he would be a poor Christian whose religion had nothing of a positive element. Many a man imagines he has built up a character, when it is simply a conspicuous absence of character, good or bad. His chief characteristic—if that which has no character can be said to have characteristics—is that of passivity. He may measure up to what St. Paul denominates "a righteous man"—just, unblamable—yet for whom one would hardly die; but it is entirely lacking in those grand positive features which make a man so greatly beloved and esteemed that his friends "would even dare to die" for him.—*Watchman*.

RIDICULE.

If ridicule is ever allowable or justifiable, it certainly is not so when directed against physical or mental defects. Teachers, and other guardians of the young think it wise to use this weapon for the purpose of stimulating the ambition, or of improving the manners of their children or pupils. It may, perhaps, avail where there is no sensitiveness in the individual, in which case other means will answer quite as well and better.

Indeed, ridicule is a most cruel and dangerous remedy for any fault or failing, and is likely to be productive of greater evils than that upon which it bears, especially as it is almost always aimed at those things which the poor victim is thoroughly conscious of but is not able to help. Many children suffer martyrdom during their school days because of their red hair, stammering tongues, big noses, or other peculiarities; and must bear, in silence, the cruel witticisms of their school-fellows, because the persecution increases at any exhibition of feeling or show of resistance. Sensitive children, if exposed to such treatment at home, grow reserved and dull, sometimes becoming alienated from their homes because they dare not express their sentiments, or bestow their confidence for fear of being laughed at. And there are women, and men as well, who would walk up to the stake if necessary without flinching; would be brave and courageous in time of trial and danger, but who could not endure a sneer, and who would be utterly overcome by a sarcastic laugh at their expense.

Really good people often indulge in this sort of torture, either from thoughtlessness or from the pleasure it gives themselves. They find it vastly amusing to speak of unpleasant facts, or to bring into prominence the weak points, or the failings of friend, acquaintance or stranger, as the case may be, and then to enjoy the discomfort and embarrassment of the poor victim. Even parents sometimes unkindly and unwisely call the attention of others to the peculiarities of their children. Said a mother to her daughter, not long since, in our presence: "Come here, my dear, and speak to Mrs. —. Don't be so awkward and stick out your elbows so. I declare," turning to us, "I don't know that I shall ever make anything of Fanny, she is so dull and bashful. I tell her that she looks more like a bean-pole than anything else." The little girl blushed, as well she might, at being thus criticised, and stood irresolutely, not knowing what to do or to say. We did what we could to reassure her, but we pitied the poor child, that she should hear such harsh, unsympathizing words from her own

mother who, of all others, should have been the one to shield her diffidence and timidity, and to help her by kindness and sympathy to overcome them.

If the Golden Rule means anything, it means that we should care for the feelings of others. If we must criticise, it should be done quietly and considerately, and always, where it is possible, to the person alone.

To the kindly heart, how can it be a pleasure to wound the sensibilities of any one, or a source of enjoyment to recount for the diversion of others, the malapropos answers of the aged who are deprived of their hearing, the mistakes made by those losing their sight, or the idiosyncrasies of the infirm or the ignorant? Rather should we express and show our sympathy for the weak and the unfortunate, and never, under any circumstances, willingly hurt the feelings of any human being.—*Christian Intelligencer*.

"THE PALACE O' THE KING."

BY WILLIAM MITCHELL, EDINBURGH.

It's a bonnie, bonnie warl'

That we're livin' in the noo,
An' sunny is the lan'

We aften traivel throo;
But in vain we look for something

To which our hearts can cling,
For its beauty is as nothing
To the palace o' the King.

We like the gilded simmer,

Wi' its merry, merry tread,
An' we sigh when hoary winter

Lays its beauties wi' the dead;
For though bonnie are the snaw-flakes,
An' the down on winter's wing,

It's fine to ken it daurna touch
The palace o' the King.

Then, again, I've just been thinkin'

That when a' thing here's sae bricht,
The sun in a' its grandeur,

An' the mune wi' quiverin' licht,
The ocean i' the simmer,

Or the woodland i' the spring,
What maun it be up yonner
I' the palace o' the King.

It's here we hae oor trials,

And it's here that He prepares
A' His chosen for the raiment

Which the ransomed sinner wears,
An' it's here that He wad hear us,
'Mid oor tribulations sing,

"We'll trust oor God who reigneth
I' the palace o' the King."

Though His palace is up yonner,

He has kingdoms here below,
An' we are His ambassadors

Wherever we may go;
We've a message to deliver,
An' we've lost anes hame to bring,

To be leal and loyal-herted
I' the palace o' the King.

Oh! it's honor heaped on honor

That His courtiers should be ta'en
Frae the wand'rin' anes He died for,

I' this warl' o' sin and pain,
An' it's fu' o' love an' service
That the Christian aye should bring

To the feet o' Him who reigneth
I' the palace o' the King.

An' lat us trust Him better

Than we've ever done afore,
For the King will feed His servants

Frae His ever-bounteous store;
Lat us keep a closer grip o' Him,
For time is on the wing,

An' sune He'll come and tak' us
Tae the palace o' the King.

Its iv'ry halls are bonnie,

Upon which the rainbows shine,
An' its Eden bow'rs are trellised

Wi' a never-fadin' Vine;
An' the pearly gates of heaven
Do a glorious radiance fling

On the stary floor that shimmers
I' the palace o' the King.

Nae nicht shall be in heaven,

An' nae desolatin' sea,
And nae tyrant hoofs shall trample

I' the city o' the free;
There's an everlastin' daylight,
An' a never-fadin' spring,

Where the Lamb is a' the glory,
I' the palace o' the King.

We see our frien' await us

Ower yonner at His gate;
Then let us a' be ready,
For ye ken it's gettin' late

Lat our lamps be brichtly burnin';
Lat us raise oor voice and sing,
Syne we'll meet, to part no mair,

In the palace o' the King!

—London Christian.

CHRIST'S PARABLES.

The parables of Jesus are simple in structure and for the most part easily understood. And yet they are deep as His Divine Spirit. Their inimitable perfections appear as often as any one tries to parallel them.

Meeting with Dr. Robert Breckinridge "Tom" Marshall, the Kentucky orator, asked, "Why do you not imitate your Model, and preach in parables?" "Because I cannot make them."

"Why," said the politician, "they are perfectly simple; I could write parables."

"Then," answered Dr. Breckinridge, "bring one of your own at our next meeting."

When next they met, and Mr. Mar-

shall was reminded of the parable, he said, "I am beaten. No man can make a parable any more than he can make a speech like Jesus."—*Dr. J. L. Withrow*.

CAUSES OF FIRES.

It would seem that it is a much easier task to set an entire house on fire than it is with deliberate intention and with proper combustibles to light a stove for the purpose of boiling a kettle. This latter operation is not so simple as it appears to be, as any one may prove, who has not already tried his or her hand at it. In fact, an efficient or bad house-servant may be almost at once detected by the ease or difficulty with which she lights her fires. The inefficient servant will place some crumpled paper in the grate, and will throw the best part of a bundle of wood on the top of it, crowning the whole with a smothering mass of coal, and will expect the fire to burn. The good servant will, on the other hand, first clear her grate, so as to insure a good draft. She will then place the wood above the paper, crossing the sticks again and again. Then the coals are put in deftly, one by one, affording interstices through which the flames will love to linger. A light is applied; and the kettle will soon sing acknowledgments of the warm ardor with which it has been wooed. Contrast this with the other picture, where double the fuel has been wasted, and where smoke and dirt make their appearance, in lieu of tea and toast. We venture to say that a badly-managed kitchen fire, with its train of unpunctual meals, leads to more general loss of temper than all the other minor domestic troubles put together. The stove is usually the scapegoat on which the offending servant lays her incompetence (the cat clearly could establish an *alibi*;) but the most perfect of ranges could not remedy the fault. The only real reason for such a state of things is the prevalence of sheer stupidity. Molly's mother was taught by Molly's grandmother to light the fire in a certain way; and Molly's descendants will, from persistence of habit, continue to light fires in that manner, be it good or evil, until the end of time. It is quite clear that the same stupidity which causes an intentional fire to fail, will occasionally lead to a pyrotechnic exhibition, which has been quite unlooked for. For instance, cases are not unknown where servants have used the contents of a powder-horn for clearing an obstinate fire to burn; the loss of a finger or two generally giving them sufficient hint not to repeat the experiment. The general use of gas has done much to reduce the number of conflagrations, for it has replaced other illuminators, far more dangerous; but it has at the same time contributed a cause of accident which before its use could not exist. So long as people will insist on looking for an escape of gas with a lighted candle, so long will their rashness be rewarded with an explosion. It is not customary, where there is a doubt as to whether a cask contains gunpowder or not, to insert a red-hot poker into the bung-hole; yet such a proceeding would be scarcely less foolhardy than the detection of the presence of gas by means of flame. The test in both cases is most thorough; but it is too energetic in its action to be of any value but to those who wish to rise in the world too suddenly.—*Chambers's Journal*.

Useful Hints and Recipes.

KITCHEN ODORS.—A lump of bread about the size of a billiard-ball, tied up in a linen bag and inserted in the pot which boils greens, will absorb the gases which oftentimes send such an insupportable odor to the regions above.

HAM TOAST.—Scrape or pound cold ham, mix it with beaten egg, season with pepper, lay on buttered toast, and place in a hot oven three or four minutes. Dried salmon, smoked tongue, potted meats, or any nice relish, are also good on toast, prepared like the ham.

HOW TO CLEAN BLACK CASHMERE OR ANY WOOLEN STUFF.—Buy an ounce of carbonate of ammonia at the druggist's, and pour over it one pint of boiling water, and let it stand until nearly cool. Then spread a newspaper over a table, and brush the article to be cleaned, on both sides, with a fine hard brush, shaking it thoroughly when brushed. Take away the dusty paper, and lay the stuff to be cleaned upon two or more layers of double newspapers. Dip a colored woolen cloth into the ammonia water, and wet the stuff or cloth, rubbing out all spots. If broadcloth, take care to rub it the way of the nap, so as to keep it smooth. When well washed, fold it up and lay it aside until it becomes dry enough to press out well. Then iron on the wrong side, if possible; if not, take a piece of colored calico and iron it over that.

Miscellaneous.

THE BOW IN THE CLOUD.

BY THOMAS D. JAMES.

The storm that rose upon the vale,
And lashed the summer breeze to gale,
When westerling noon had sped,
Its torrents to the earth had poured,
And thunders that in wrath had roared,
In sullen mutterings fled.

And lo! athwart the clouded east,
Spanning the heavens in darkness drest,
A sevenfold glory shines;
Pursuing rays of sunset light
O'ertake the raindrops in their flight,
And pierce their lingering lines.

And with its bright, prismatic zone
Binding the heavens and earth in one,
The arch of triumph bends;
While every charm that human eye
In light-born beauty can descry,
Its tinted lustre lends.

That arch triumphant cheers the heart;
It bids pervading clouds depart,
And prostrate hopes to rise:
God's time-long covenant with man,
Betokened in yon glorious span,
Is printed on the skies.

Thou crowning wonder of the storm!
While man beholds thy circling form,
The deluged earth above:
Not all the storms the earth that shake
Shall thwart the end benign, or break
God's covenant of love.

ARTIFICIAL RUBIES.

Of all precious stones the true Oriental ruby is by far the most valuable. A stone of only moderate size will fetch ten times the value of a diamond of equal weight; and as for a ruby of unusual magnitude, its price is entirely dependent on the caprice of the market. In the year 1875 two of the finest rubies ever seen in Europe were brought over from Burmah, in consequence, it was rumored, of the poverty of the Burmese Government. One of the stones weighed 47 1-16 carats and the other 37 carats, but they were recut in this country, and thereby necessarily lost a small fraction of their weight before they were resold. After having been cut they found purchasers on the Connecticut, and Mr. Streeter believes that the smaller of the two stones realized as much as £10,000. And yet the ruby is nothing more than a transparent red variety of corundum, a mineral which in its impure forms is known to every one as emery. Chemically it consists solely of alumina, the oxide of that light silvery metal, aluminum, which, in the form of a silicate, enters so largely into the composition of all ordinary clays. The value of the ruby lies, of course, in the peculiar beauty of its color, in its extreme hardness, and in its excessive rarity. It is interesting to learn that so valuable a gem has been successfully imitated on a large scale. And by an "imitation" we do not mean a mere counterfeit of the stone in paste, but an artificial substance agreeing both in chemical and in physical characters with the natural gem. By forming a fusible aluminate, such as an aluminate of lead, and then heating this compound with siliceous matter, the chemist obtains a fused mass, from which, on cooling, free alumina separates in crystalline forms. The crystals are, to all intents and purposes, white corundum. If a red color be required, like that of the ruby, the skilful operator obtains it by addition of a small proportion of bichromate of potassium to the mixture of alumina and red lead from which the aluminate of lead is prepared. Let the deep blue of the sapphire be demanded—and it must be remembered that sapphire differs from ruby only in point of color—and the demand is at once met by addition of a small quantity of oxide of cobalt with a trace of bichromate of potassium. Indeed, the chemist appears to have the color of his artificial corundums perfectly under control. In some of the recent experiments 20 or 30 kilograms of material have been operated on; and prolonged calcination in a glass-furnace has yielded a crystalline mass weighing several kilograms. Some of this colored alumina seems to be fine enough for the purposes of the jeweler, and, in fact, is said to differ in no wise from the natural ruby. The ruby is so hard as to scratch topaz; the artificial product is equally hard, and, indeed, some lapidaries have declared that in respect of hardness it excels the true gem. The ruby has a specific gravity of about 4, and this is exactly the density of the artificial substance. The ruby crystallizes in the hexagonal system; and so, too, does this chemically prepared alumina. The natural ruby loses color when heated, and regains it when cooled; the artificial ruby behaves in like manner when similarly treated. In short, the description which has been communicated to the French Academy shows that little or no difference can be detected between the gem and its imitation. As the artificial substance may be obtained in considerable quantity, the authors seem justified in suggesting that it

is likely to be used by the watchmaker in jewelers watches, and by the jeweler for ornamental purposes. The latter application, however, must depend on the character of the color; and the chemist must be singularly fortunate if he can imitate with perfection those peculiar tints which connoisseurs so highly prize in the best rubies. In the course of these experiments MM. Frey and Feil obtained, in association with the artificial ruby, certain crystalline silicates which closely resemble such minerals as cyanite. Although it is of great interest to obtain chemical products which may thus be compared with natural substances, it by no means follows that in doing this we have actually laid bare the secrets by which the ruby and these crystalline silicates have been formed in nature. It often happens, indeed, that the same point may be reached by several distinct roads; and it is only the incautious generalizer who would conclude that the experiments in the chemist's crucible are necessarily identical with those by which similar products have been brought forth in the bowels of the earth. Nature is ever fertile in resource; and, above all else, it must be remembered that in her operations she commands an amount of time which is practically unlimited, and which obviously places the imitative attempts of man at a disadvantage that is simply immeasurable.—*The Nineteenth Century.*

NORMAL SCHOOLS.

The first normal school was founded in 1681 by the Abbé De la Salle, canon of the cathedral at Rheims, and sixteen years later a teachers' class was opened in connection with an orphan school at Halle, the pupil-teachers receiving two years' training under the head-master, August Hermann Francke, under whom the system developed surprisingly, and soon received the invaluable support of Frederick the Great. Other normal schools were opened in Hanover, Austria, Switzerland, France, Holland, Belgium, and, about forty years ago, in Great Britain, whence they have extended into nearly every civilized country. The aims of the schools are well expressed in the following extract of the Prussian law: "The directors of teachers' seminaries shall rather seek to conduct the pupil-teachers by their own experience to simple and clear principles, than to give them theories for their guidance; and with this end in view, primary schools shall be joined to all teachers' seminaries, where the pupil-teachers may be practiced in the art of teaching." There are now about 850 normal schools in Europe, the British colonies and British India, the latter having 104. Massachusetts was the first State in the American Union to establish normal schools, of which there now are 137, with over 29,000 pupils and over 1,000 instructors, Ohio and Pennsylvania each having twelve schools, while New York State has nine, Illinois and Missouri eight each, and Massachusetts seven. The largest number of pupils are in New York, however, where there are 4,158. The necessity of such schools needs no other enforcement than a few statistics relating to education in the United States. Nearly 9,000,000 scholars are enrolled in the public schools. Nearly 5,000,000 are in attendance daily, and about 231,000 teachers are employed, including 133,000 women. The amount expended annually upon this vast scheme, which seems almost fabulous, is about \$82,000,000, and the imagination is carried away by the tremendous suggestiveness of the figures.—*Harper's Magazine.*

CONSTANTINOPLE AND ITS SURROUNDINGS.

The city of Constantinople is built on the most beautiful site in the world. It is infinitely superior to Rome as an imperial capital. The latter lies on an insignificant river, in the midst of a malariaous plain at a considerable distance from the sea, and with no commercial advantages. Constantinople, on the contrary, seems created by nature for a great commercial and political capital. It is situated at the point where Asia and Europe most nearly approach each other. They are there separated by little more than a mile's breadth of water. Although easily accessible from the Mediterranean by the Dardanelles, and from the Black sea by the Bosphorus, its position is one of great natural strength. Both these straits are narrow, and, properly defended, can be rendered impregnable. Hostile fleets must run through a fire that would either destroy or cripple them. In the rear lies the continent of Europe; in front the Eastern world. Nowhere has nature so distinctly carved out a site for a cosmopolitan capital, where all nations can meet as on a common ground, and where there are such facilities for the exchange of the productions of all climes. Apart from the admirable position of Constantinople for trade, it is pre-eminently beautiful on account of its natural charms.

No one who has visited it for the first time, whether he has approached it by the Bosphorus or the Dardanelles, but is struck by the grandeur of its external aspect. If he descends the former channel, he will be enchanted by the shifting panorama of mountain scenery, of castle-crowned heights, of lines of villages with minareted mosques, of verdant valleys penetrating deep into the interior between thickly-wooded slopes, of expanding bays and narrow compressions of channel, where the two continents seem almost to touch. When he passes the castles of the conquest at Roumeli Hissar, like a blurring vision the city of Constantine bursts on his enraptured view with its innumerable domes and minarets. If he comes up from the Aegean sea, he will pass the field of Troy, where the mounds that cover the Homeric heroes still point out the most renowned field of ancient prowess and glory, immortalized to the last syllable of recorded time by the genius of the "blind old man of Scio's rocky isle." Challenged for a moment by the peremptory summons to halt from the castles of Europe and Asia, he will pursue his way against the strong current of the Dardanelles. Soon he will pass the sites of Abydos and Sestos, where Xerxes built his bridge of boats and crossed over into Europe for the invasion of Greece. All is silent on these once animated shores, not a trace remains of the magnificent cities that anciently covered them. Further up is Lampaki, on the site of the Lampsacus, which Xerxes gave to the exiled Themistocles, and a few miles beyond is Gallipoli, where in 1357, the Turks first crossed into Europe. Here begins the sea of Marmora, which stretches in unbroken expanse 108 miles to Constantinople. It seems rather a great inland lake. The island of Marmora and the archipelago of the Prince's islands break the monotony of its wide surface of water, while the snow-clad summits of the Bithynian Olympus and the picturesque hills of Thrace relieve the inland prospect. If, as is usually the case, the steamer appears in sight of Constantinople at day-break, the city with its crenelated battlements and towered walls, its flashing pinnacles gleaming with the crescent, and the majestic dome of Saint Sophia will rise before him like a poetic creation or the imagery of a dream. Rounding the Seraglio point the anchor is dropped at the mouth of the Golden Horn, and the voyage is ended.

THE HISTORIC CITY

rises on either hand. On the right is Stamboul, the ancient Byzantium, and Constantinopolis with its monumental columns, its shattered aqueducts, its thousand-columned reservoir, its dral of primitive Roman Christianity, the walls that were breached by the Mussulman hosts and the Mosques of Sultan Achmet, Suleiman the Great and Mohammed the Conqueror, that mark the reigns of the Ottoman sovereigns, who made the Osmanli name a name of terror to the farthest verge of Europe. On the left, along the shore stretches Galata, where the Genoese, centuries before the coming of the Turks, had their counting-houses and warehouses, and whence they traded with the remotest East. To this day it remains the Christian commercial quarter. On the summit of the hill above is the suburb of Pera, the headquarters of European diplomacy, and where prominent above all others appear the palaces of the Russian, Austrian and English Embassies. The Golden Horn itself is one of the most striking features of this scene of wonder. It is a broad channel of an average breadth of a mile, running some five miles inland from the Bosphorus, and of sufficient depth to float ships of the line several miles from its entrance. A stream of water, which flows into it on the lower end forms a current that sets towards the Bosphorus, while one from that strait in an opposite direction assists it in keeping the channel deep and free from obstruction. The high land on either side completely landlocks it. All the navies of the world could ride in safety within it. It is the finest harbor of the world, beyond all comparison. During the siege of Constantinople by the Turks, access was prevented by a chain which the Greeks had extended from shore to shore. Having essayed in vain to break through this barrier, the Turks laid planks along a valley that leads from the Bosphorus at Bechiktasch and dragged their gallees over them with oxen into the Golden Horn, where the Navy Yard is now situated. When the astonished Greeks beheld on the breaking of the dawn the Turkish fleet riding beneath the walls of the city, and found themselves girdled all around by the beleaguering camps of their Mussulman foes, they felt that the last hour of national existence had come.

THE GALATA BRIDGE,

which connects Stamboul, or Constantinople proper, with Galata and Pera, is one of the most remarkable places in the world. Over it stream a multitude of

people of all races and tongues, clad in their peculiar costumes. It is a perfect Babel. Turks, grave and taciturn; Albanians, fierce and truculent; Arabs, sinister and savage; negroes from Sudan, cannibal in feature and expression; Greeks, audacious and volatile; Armenians, heavy and sombre; Circassians, lithe and feminine in physiognomy, though cruel and bloody at heart; Jews, down-cast and crafty, and European Christians, who seem to say as they airily move along, we are not of this country nor subject to its laws, to say nothing of the dashing equipages of the Pashas and the foreign ambassadors, are the sights that meet the eye of the stranger on this floating isthmus between European and Oriental life. If you leave the bridge and enter the grounds of the ancient Seraglio, you find yourself within the precincts of the ancient Byzantium, which stood on the triangle, enclosed within the walls that surrounded the former residence and gardens of the Sultans. It is planted with palm trees, sycamores and cypresses. On the lower level the Sultans were wont to promenade with their odalisks beneath the shade of the groves, made vocal by the song of the nightingale, and at various points were kiosks on the walls, whence through their closed lattices they caught glimpses of the passing world, and bright glances from their sparkling eyes on the wayfarer. On the hill above was the imperial residence and harem, and the dwellings of the ten thousand servants of the Sultan and his ladies. All this glory has passed away. There was such an odor of crime and blood about these precincts that they have been deserted since the reign of Mahmoud II. for Dolmabahatche. Desolate as it is, the Seraglio point with its fanciful structures, is one of the most picturesque scenes in this realm of beauty.—*Press.*

Selections.

Massena was not himself until the battle began to go against him.—*Napoleon.*

Do not speak of your happiness to a man less fortunate than yourself.—*Plutarch.*

O, that we had spent but one day in this world thoroughly well!—*Thomas A. Kempis.*

You know who the critics are—the men who have failed in literature and art.—*Disraeli.*

They that look for a heaven made ready, should live as if they were in heaven already.—*W. Dyer.*

The rainbow of hope ever spans the Niagara of our earthly experience in its maddest, wildest plungings.

Some delicate matters must be treated like pins; because they are not seized by the right end we get pricked.

There is nothing in the nature of man but that I shall not know all my duty, or shall fail to do it.—*Mary Lyon.*

Christ conquers all in us, He conquers all for us; He has done the work of salvation freely, fully, and eternally.—*Romaine.*

I see that whom God loves, He chastens sorely, but I ask not why—I only know that God is just and good—All else is mystery.

The answer to prayer is slow; the force of prayer is cumulative. Not till life is over, is the whole answer given, the whole strength it has brought understood.

If virtue promises happiness, prosperity and peace, then progress in virtue is certainly progress in each of these. For to whatever point of perfection anything brings us, progress is always an approach to it.

In vain do they talk of happiness who never subdued an impulse in obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.—*Horace Mann.*

Hogg says: "It is a curious fact that children are the best judges of character at first sight in the world. There is an old Scotch proverb, 'They are never cannie that dogs and bairns dinna like;' and there is not a more true one in the whole collection."

Christ asks a little work and you feel that is too much. Your secret soul pines for a play-day, when the spiritual vines require diligent dressing. Suppose He were to take a play-day when your wants are to be supplied? What if the grace that saves you were as fitful as your desire? God works; Christ works. You must also work.—*Methodist.*

Science and Art.

The statue of Cervantes, to be erected in Central Park, New York, will be of bronze and of heroic size. The pedestal will be of granite or marble, on the front side being figures in relief of Don Quixote and Sancho Panza on horseback. On the other sides will be a representation of the battle of Lepanto and a description of Cervantes' imprisonment in Algiers.

The magnificent collection of tapestries in possession of the Vatican is to be put on exhibition, arranged in chronological order. For two centuries the kings of France were accustomed every year to send to the Pope a piece of the Gobelins tapestry, and the manufactures of Flanders, in the fourteenth and fifteenth centuries, contributed their share. The exhibition will be of the highest interest.

MEASURING HEIGHTS BY BAROMETER—A neat and easily recollected rule for measuring heights by means of the barometer, is given in Admiral Fitzroy's treatise. The figures are of course approximate, since no allowance is made for temperature; but they will often serve where accuracy is not required, and the height to be estimated does not exceed a quarter of a mile. The rule is to divide the differ-

ence of reading between the upper and lower stations by the decimal 0.011; the result is the elevation in feet.

APPLICATION OF PHOTOGRAPHY.—One of the most remarkable applications of photography is that by which it is now made to register, and in the most accurate manner, the mechanical motion of the heart. The device by which this result is attained, is indeed a triumph of inventive skill. It consists of a thin India-rubber bag, to which a short glass tube is attached; sufficient mercury is poured into the apparatus to fill the bag and a portion of the tube, and the instrument is then placed over the heart of the person to be examined. Arranged in this manner, every pulsation of the heart is indicated by a corresponding movement of the mercury of the tube, and, by suitable photographic apparatus, provided with a moving sensitive slip of paper, a perfect registration of the extent and rate of the pulsation is obtained. The interesting fact is made known by this process that the fall of pulse sometimes takes place in successive horizontal lines; the column reascending two or three times before falling altogether.

WEIGHING A PLANET.—Professor Hall, of the National Observatory, completed the computation of the mass of Mars, work upon which he began in November last, soon after his discovery of the satellites. The size of this planet has hitherto been only approximately ascertained by the means of the perturbations which it exerts on the earth and other planets. The discovery of the satellites, with their motions and distances from the planet, rendered it possible for the first time to make an extra computation of the mass of the planet Mars through the application of Kepler's third law.

The proximate agreement of some of the former calculations and the accurate computation of the planet's mass just finished are thought to be remarkable. The following are the most notable estimates made after the ancient method:—Taking the mass of the sun as the unit of measurement, Laplace assumed the mass of Mars to be 1-1846082. De Lambre, the French astronomer, reduced this estimate to 1-2546320. Buckhardt in 1816 diminished this still further to 1-2680637. By Hansen and Olufsen, of Sweden, in their solar tables, the estimate is 1-3200900. Le Verrier got 1-2974790. The accurately scientific computation of Professor Hall gives 1-3093500; this estimate being within a small fraction of that of the Swedish astronomers.

The elaborate work of this computation will be published in the next annual reports of the Naval Observatory. The third law of Kepler, by which the computation has been made, is that the squares of the periodic times of revolution of any two planets are proportioned to each other as the cubes of their mean distances from the sun.

Personal.

Mr. Ruskin has recovered his health and is again at work.

Rev. Dr. Newman has been preaching on Confucius, who holds the sceptre over half the human race, and is eulogized by Emersons and Frothinghams. He says: "All that Confucius taught, however, was taught by the Master in a better and purer way."

John G. Whittier denies that he is a Universalist. He writes: "I believe in the possibility of the perpetual loss of the soul that persistently turns from God in the next life. I believe in the necessity of a final judgment, and compassion follow us in all the worlds, and that the Heavenly Father will do the best that is possible for every creature He has made. What that will be must be left to His infinite wisdom and goodness. I would refer thee to a poem of mine, 'The Answer'—'Spare me, dread angel of reproof'—as containing, in a few words, my belief in this matter."

Books and Periodicals.

THE COMPLETE PREACHER for May is of unusual interest, discussing some very vital questions. The following sermons are given in full: "The Gospel of the Imagination," by William Morley Furness, LL.D.; "The Nature of Gospel Truth the Prophecy of its Universal Recognition," by James M. Ludlow, D.D.; "What is Man, or the Skepticism of Science Considered," by R. W. Dale, D.D.; "The Second Advent," by Rev. J. G. Manly; "John Morrissey; or, Is Romanism a Safe Guide?" by Justin D. Fulton, D.D. Dr. Dale is one of the ablest clergymen in England. He was most favorably introduced to this country by his Lectures on Preaching delivered at Yale College last year. In this sermon he disposes most effectively of skeptical points raised by some of our scientists. The sermon on the Second Advent will awaken considerable attention, partly because of the renewed interest in the subject of the Second Coming of Christ, but chiefly because of the novel position taken and ably defended by Rev. Mr. Manly—that the Second Advent is past already. The sermon by Dr. Fulton is a most timely discussion of the Roman Catholic question. The Religious Newspaper Agency, New York. Price 25 cents; subscription per year, \$2.00.

WIDE AWAKE for June, 1878, opens with an amusing old-time story of "Mandy's Quilting Party." Then, after giving us, in Miss Brown's "Child Toilers of Boston Streets," a glimpse into the life of the little Boot-blacks, it takes us over the seas to "A Market Day at Pau," which is well-illustrated from a series of water-color studies on the spot. Following the Minnesota Serial of "True Blue," comes the pictorial four-page "Classic of Babyland,"—grim old "Blue Beard" this time—from the pen of Mrs. Clara Doty Bates, which is admirably aided by the pencil of "Box" (M. J. Sweeney). Mrs. Lillie's "Shaak-speran" paper abounds in gossip. Mr. Talbot's "General Misunderstanding" thickens in mystery. "August's" "Speriment," by Mrs. S. B. C. Samuels, will be appreciated by the boys, since it is an experiment which is in reach of them all. "Mrs. Miffet's Camel's Hair Shawl," by Mrs. E. T. Corbett, is an excellent funny story, and is kept company by an amusing "Misfortune" in a corn-field of "Little Miss Muslim," along with her cousin Miltiades Peterkin Paul, whom all the youngsters will be glad to see once more. The very little folks have their fun in the large print story "A True Incident in the Life of Mr. Thomas Grey," from the pen of G. S. M. Horton of the N. Y. Tribune. There are several fine illustrated poems, notably one by Mrs. L. C. Whitton; and then there is "Puff," a dainty prose bit by C. S. Pratt, fine as a poem, with several dainty illustrations by "Box."

Only \$2.00 a year. Ella Farman, Editor. D. Lothrop & Co., Publishers. Boston.

LITTELL'S LIVING AGE. No. 1772—June 1, 1878. Contents: The Crown of the Constitution, Quarterly Review; Within the Precincts, Advance Sheet; The Coming Total Solar Eclipse, Nature; On Keeping Silence from Good Words, Fraser's Magazine; Lower Life in the Tropics, Spectator; Amateur Librarians, Spectator; Advice to the Late Lord Macaulay, on Entering Life, Lord Brougham; Buddhism, Public Opinion; The Gorkha, Globe; Poetry; The Care of Progress; Butterflies; The Good Great Man; Some Answer. Published every Saturday by Littell & Gay, Boston.

The Messenger.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D.D., }
Rev. J. M. TITZEL, } Synodical Editors.
Rev. E. E. HIGBEE, D.D., }

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see first page.

WEDNESDAY, JUNE 5, 1878.

PRACTICAL SIGNIFICANCE OF CHRIST'S ASCENSION.

Some one said, long ago, that Heaven was the very mystery of Ascension day. We are glad that the festival has come to be observed in our Church, because it marks an epoch in the life of Him who, having overcome sin and death and hell, has gone to prepare a place for us, that where He is we may be also. We hear, and read, and write a great deal about Heaven, and we pity the man whose struggles against evil have not been earnest enough to make him long for it. But with many it has been a vague idea, like a pagan child's dream of Araby the blest. Very few reflect upon the definiteness given to it by the ascension of our Lord. This historical fact is not without the greatest significance, as necessary to our enthronement at the right hand of the Father; and what our Divine Redeemer has said in regard to its expediency and importance, must impress the mind and heart of any one who reads his Bible.

We cannot rend the seamless garment of our Saviour, by resolving His redemption work into so many separate acts, as if there were no vital connection between them, yet we may see the meaning of everything He did for us men and our salvation. Thus, He not only made it possible for us to be reconciled by His death and saved by His life, through His crucifixion and resurrection, but in virtue of His return to the Father, He made our going to heaven possible. In the first place, it was necessary that our humanity, in His person, should come before God as an assurance that a perfect righteousness had been attained. And then in the second place, His going there is described not so much with a view to receiving the praises of the heavenly hosts, as to carry on the work of intercession for us. And until this was done, we are told, the Comforter, Who is to take of the things of God and show them to us, so as to make us meet for the kingdom, could not come. There could, therefore, not be in us that holiness without which no one can see the Lord in glory, or share the blessedness of His reign.

Our poor finite powers of mind and heart are often bewildered when we try to think of Heaven in its local aspect; yet we are impressed with the comforting thought that the vast colonial empire of Christ has a central throne—that there is not only a state of happiness but a region of bliss, the seat of God's most excellent glory; a place into which there can in no wise enter anything that defileth or maketh a lie, and where the inhabitants never say I am sick. For this abode our humanity is sighing, and the children of God rest in the hope that as the redeemed of the Lord, they will come unto Zion with crowns and everlasting joy upon their heads. This will be the consummation of bliss, and the pledge of it was given when our Saviour passed through the cloud from the gaze of His disciples on Mt. Olivet.

Meanwhile we see the union between heaven and earth which sin had broken, restored. Since Christ as the God-man has been received there, our "citizenship" in Heaven has been already established. Celestial blessings,—like angels of God we already see ascending and descending upon the Son of Man, and when our life here, which is the merest pilgrimage, is over, our rest shall be but as the home-gathering. He has prepared a place for us. That was one expressed object of His going, and at the final consummation, all His children will sit down with Him amidst the splendors of the New Jerusalem.

CENTENARY OF VOLTAIRE'S DEATH.

On Thursday last, the centenary of Voltaire's death was celebrated in Paris with loud demonstrations. This justly called forth protests from many, especially in view of the fact, that the project was aided by municipal appropriations, without which it could not have succeeded. The excitable people of the gay metropolis seem, however, to have been led away by admiration of the man's brilliant intellect, without regard to his scurrilous epigrams against morality and religion. Leaving all questions of theology and all the terrors of Papal persecution aside, there is nothing that the poor infidel ever said that commends itself to reason, much less to faith. His most celebrated repartees were tainted by a dishonesty which makes them disgusting. He once spoke contemptuously of the King of Prussia, and finding that he had been overheard, he covered up his abuse by muttering loud enough to reach the ears of his royal patron, "But I own I am ruled by envy. His highness can excel me in writing poetry." That tickled the vanity of old Fritz, and made the courtier a greater favorite than ever. Just in that way he diverted and befooled the French populace at a grave crisis in their history.

Voltaire was an intellectual harlequin, making people laugh, but giving them no comfort in the midst of their distress. In this regard, his ribaldry contrasts strangely with the keenness of Pascal or Erasmus. The scintillations of his wit left gross darkness behind them. They afforded him no light, for just after he had been crowned in a Parisian theatre, and while the nation yet sang his apotheosis, he was led to exclaim, in the bitterness of remorse, "O God, I am dying of torments."

Surely in these days, when not only civil governments but the very foundations of the Church seem to be tried, sincerity, at least, is demanded, and the French nation has very little to justify its glorification of one who did so much to destroy all faith in God and man.

CONCERNING DIFFERENCES.

No two men can be found anywhere, who are perfectly alike in appearance. Though they may seem to be so at first sight, yet on closer examination it will invariably be discovered, that they differ in some particular feature or other. Neither can physical training, no matter how thorough it may be, cause these differences to disappear. Though it may somewhat modify them, yet it cannot entirely remove them. In form every individual has peculiarities of which he cannot rid himself, and which distinguish him from all other individuals.

Now what is thus true of men physically is likewise true of them intellectually and morally. As all men differ in their outward appearance, so also do they differ in their intellectual and moral constitution. Every man has his own way of looking at things and of being impressed and influenced by them. A Peter is not a Paul in thought and in life, any more than in form. Neither can the one ever become the other, but each forever will retain his individual traits of character. While there is always a general similarity in persons of the same class, there is, nevertheless, also a marked dissimilarity between them individually as regards every part of their being. As no two men look precisely alike, so no two men think or act precisely alike.

The failure to recognize properly this fact has been the cause of no little mischief. The mistaken idea that all men can and should understand everything in the same way, and agree in every particular as regards their theories and explanations of intellectual and spiritual realities, has led not only to cruel persecutions and unnecessary divisions, but has done much also to hinder the progress of truth and good-will among men. It has tended especially to increase the hateful vice of hypocrisy by causing men, through fear of meeting with unreasonable opposition and being overwhelmed by disfavor, to smother their own honest convictions and to profess to hold those of others while in their inmost hearts they have felt them to be anything but satisfactory and true.

In view of these things, it is of no small importance that the fact should not be overlooked, that men necessarily differ somewhat in their apprehension of intellectual and spiritual truth, and that, therefore, proper room should always be allowed for honest differences of opinion. What is necessary to true unity among men, and for the promotion of their best interests, is not that all should see the same thing from the same point of view and in precisely the same way, but that each one should view it rightly from his own standpoint, and that in the spirit of charity and of earnest and devoted love of the truth, all should work together for the general good. T.

THE DEVOTIONAL ELEMENT AT SYNOD.

A very pleasing feature connected with the sessions of the late General Synod was the spirit of devotion evinced by the members generally. It found marked expression in a number of instances. A greater disposition than usual to spend a portion of time in special religious services prevailed. Our German brethren particularly entered into such services with a hearty good-will. Their singing on different occasions was such as is found only among Germans. They all sing, and sing as those who are truly in earnest and enjoy the service.

There were several marked instances of the kind to which we refer. One of them, however, was specially prominent, and those who witnessed it, will never forget the impression produced. A half an hour before the opening of an evening session had been set apart for special devotional exercises. Hymns were sung and prayers offered. The closing prayer was in the German language. No sooner had the word, Amen! been pronounced, than all the Germans simultaneously broke out into singing a favorite closing stanza. The effect was electrical, produced by the appropriateness of the sentiment, as well as by the manner in which it was rendered. We here append the stanza in an English dress. Though the poetical expression of the original may not be fully preserved in the rendering, it will still serve to give the English reader, some idea of the contents of the stanza itself. The measure, it will be observed, is altogether peculiar, which also makes a good rendering of it the more difficult. Many will doubtless wish for something of the kind adapted to our English services, and perhaps some one qualified for the task may be induced to furnish it:

"We, who now are here before Thee bowing,
Join our hands in firm decree,
O'er Thy passion most sincerely vowing,
Our fidelity to Thee.
And to witness that our vows and praises,
Met with favor, such as joy upraises,
Say, Amen! and add thereto;
'Peace; My peace I leave with you!'" F.

WHAT HOLDS US BACK?

The newspapers tell of a man who, some time ago, withdrew from the Church, because his pastor was too outspoken in enforcing the practical duties of professing Christians. It has since been discovered that about that time the man was secretly engaged in issuing fraudulent certificates of stock. There seems to be very little doubt about the truth of these statements, as the name of the person is given in connection with investigations that have been made public together with proceedings of the civil courts.

Independent of the dishonesty here brought to light, the question arises whether disaffection with the Church is not often due to some secret sin that is cherished in the heart. We once heard Dr. John Hall say, that, in the case of young men who grew indifferent to Christian duties, the root of the evil would frequently be found in the fact, that some dangerous habit was fastening itself upon them, and it perhaps would be safe to say that this may be regarded as a rule.

It is easy enough to find fault with a pastor, especially if there is a predisposition of mind which makes his popularity to be in an inverse ratio to his fidelity, and with the Church that puts a restraint upon sinful indulgence, but it would be well enough to ask in every case whether impatience with wholesome counsels and needful austerities is [not

dictated by a desire to do that which is wrong.

"No rogue e'er felt the halter draw
With good opinion of the law,"

is a Hudibrastic maxim, which has truth in it, and it would be well for every one to consider if he may not be seeking freedom from the cords of God's love because he has become the thrall of Satan. It usually follows, that those who leave the Father's house, under the idea that their portion spent according to their own notions will furnish them the greatest pleasure, are made in the end to eat the husks of shame.

A NEW EXPERIMENT IN BOSTON.

Rev. W. H. H. Murray of Boston, editor of the *Golden Rule*, has obtained from his congregation a vacation of one year. Part of the time will doubtless be spent at his favorite resort among the Adirondack Mountains, and the other part given to the superintendence of a new building in which it is proposed that the teaching and worship shall "represent the unity of the world's future rather than the divisions of the past. According to a late Sunday sermon Mr. Murray proposes, "that 400 benevolent persons of Boston should each subscribe \$500; that they should be regarded and held in remembrance as the founders of the enterprise, their names being properly displayed within the edifice itself; the \$200,000 thus raised to be intrusted to the keeping of twelve trustees, of whom the governor of the State should always be chairman, the eleven others to be chosen by the 400 founders and to be taken from the several denominations of the country as impartially as could be arranged, five from Boston and six from the New England States at large, one from each State; only through death or resignation any vacancy to occur, and to be filled by the remaining members of the board." To the control of these twelve men thus elected should be committed the temporal affairs of the church. The building contemplated should be of stone, and capable of seating 5,000 persons, the seats so arranged that each one might command an unimpeded view of the platform. The platform should be capable of seating 1,000 singers, and the organ the best that can be built."

Notes and Quotes.

It will be seen by a reference to our Foreign News, that another attempt has been made upon the life of the German Emperor.

Prof. I. D. Rupp, well-known for his "History of Names," and other works, died at his residence in this city, on the 31st ult.

An Exchange tells us of an Evangelist in Ohio who "makes a convert out of a man and then charges him two dollars for doing it." That is cheap enough; but we submit that it is putting a fine mercantile point on things. We do not know how long the converts are warranted to stand, or how much is asked for doing one over again.

Dr. Howard Crosby has shown a snake in the bill which came before the New York legislature, under the title of "An act to promote improvement in the breeding, raising and keeping of cattle," but which legalizes gambling by pool-selling and betting on horses. The bill especially provides that the "making or disposal of chances" at horse-races, "by any association" shall be lawful.

Among the Exchanges.

Speaking of Church extravagance, The *Golden Rule* says:

"It is so encouraging, in these days of scientific scepticism, of impudent reforms that assume to do the work of religion, and of struggling churches that haven't the delicacy to conceal their poverty, to learn that 'the cause of Christ' is so prosperous in New York that not only has another \$750,000 temple been recently dedicated, but Grace church is to have a reredos of 'exceeding beauty,' at a cost of \$20,000. A reredos, unsophisticated reader,—if we have any such—is a screen or background for the altar. One that costs thirty thousand dollars can hardly fail to advance the kingdom rapidly,—and it will be 'so sweet!' Even a casual study of the life of Jesus, the Nazarene, and His band of disciples, cannot fail to show the appropriateness and importance of a reredos in a house dedicated to His service. We are surprised at the moderation of these marble temple worshippers. Sixty

thousand dollars would be nearer the mark. But the poor and the needy? Oh, those we have with us always: give them a six hundred dollar chapel, and plenty of crumbs."

Speaking of the adjournment of the late General Synod, *The New Era*, Lancaster, of the 23d ult. says:

After a session lasting more than a week the Triennial Synod of the Reformed Church has adjourned, and when these last proceedings of the body reach the readers' hands most of the synodical representatives will be wending their way to their homes in the north, east, south and far distant north-west. It is but just to these men to say that the impression they have left in this community has been altogether favorable. They are men who have lost nothing by comparison with similar bodies who have assembled in this city. Their discussions were conducted in a spirit of fairness, candor and Christian forbearance that did them honor. To a man they impressed the listeners that they were what they pretended to be—men who had the highest interests of their calling at heart, and earnest in carrying onward the good work. Intellectually, they were far above the average of such bodies. Their discussions revealed scholarship and intellectual culture. It was a treat, even in this German county of Lancaster, to hear the German members from the west address the Synod in the rich and sonorous language of the Fatherland with an eloquence that won admiration. We trust these gentlemen will bear with them memories of our inland city as pleasant as those which their sojourn here has left behind. *Vale!*

A correspondent of the *Press* writing from Lancaster during the late sessions of the General Synod, gives this incident:

On Saturday evening a very pleasant episode occurred which will help to make the present meeting of General Synod a memorable one to many of the German brethren. According to previous announcement of Dr. Kuelling, about thirty (30) of the German pastors and elders attending General Synod, proceeded in a body to the residence of Rev. J. W. Nevin, D. D., a short distance west of Lancaster city. Our Teutonic friends were received with great cordiality by the venerable Doctor and his family. They were made to feel right at home in the spacious parlor of the Doctor's mansion. Music is a part of the German life, and very soon the hearts of those delighted German brethren found fitting utterance in the sweet songs of the Fatherland.

Mr. G. F. G. Augustine, the distinguished organist of New York City, presided at the piano with rare ability. After singing a few sentimental pieces, such as "Wenn die Schwalben heimwärts ziehen," some of the grand old chorals were rendered as only German hearts and voices are able to render them. With sweet accord and massive volume those sacred lyrics rolled forth on the evening air. After much pleasant social intercourse the party were invited to the spacious dining-room where a splendid collation was provided. Dr. Busche, of New York, invoked God's blessing upon the repast and upon the Doctor and his family. Dr. Nevin, later in the evening, arose and briefly addressed his guests.

All knelt while Dr. Greiding poured forth on bended knee supplication and thanksgiving to the Father of Mercies. Rising from these impressive devotional services, there was a new burst of sacred melody. Under the leadership of friend Augustine, "Nun Danket Alle Gott," and "Lobe den Herren den Mächtigen König der Ehren," were given with a power and unction worthy of the occasion, the Doctor and his daughters also joining in the service. Dr. Nevin then invoked upon his departing guests the Mosaic benediction. By special request the German brethren agreed to record their names, their place of birth and residence in a blank book as a souvenir of this very enjoyable affair.

AN OLD HISTORIC CHURCH.

As has been previously stated in our columns, the congregation which worships at Hains church, in Heidelberg township, Berks county, Pa., of which the Rev. W. F. P. Davis is pastor, is engaged in enlarging its church edifice. The corner-stone for the new improvement was laid on the 26th of May, with the usual services, in the presence of an immense concourse of people, said to number more than three thousand persons. The *Reading Times* and *Dispatch* of the 27th of May contains a full history of the church, with a graphic description of the solemnities of the occasion. As it will doubtless be interesting to our readers, we here reproduce, in a condensed form, the leading facts contained in the article.

The congregation is one of the oldest, as well as one of the largest, belonging to the Reformed Church in Pennsylvania. Its church stands on a high hill, the highest point of land in fact in Lebanon Valley, between Reading and Womelsdorf. It can be distinctly seen from the latter place. Its site commands a magnificent view in all directions. To the north is seen the Blue Mountain range; to the east, the city of Reading, with Mount Penn and the Neversink in the background; to the south, the South Mountain Range, with its numerous Summer resorts opposite Wernersville, and to the west, as far as the eye can reach, a beautiful vista of undulating fields, the heart of Lebanon Valley, and one of the finest agricultural districts of Pennsylvania. The site was well chosen by the ancestors of those who now occupy the splendid farms in the vicinity.

We here add some facts culled from the history of the congregation prepared by the pastor and read by him as part of the ceremonies of the occasion. The first steps towards the building of a church were taken in 1730. It was no light undertaking, as the country was then in a comparatively uncultivated condition. It was a vast forest, with swamps, the home of the wild, uncivilized Indians, so that the white settlers found it necessary for their protection to take their rifles with them to church. They were a portion of one hundred and fifty families, who emigrated from the Palatinate in Germany to New York, in 1710, and settled in Schoharie in 1713. Some left the latter place in 1723, and others in 1728, in consequence of disturbances which arose in the settlement, and found their way into Berks county, Pennsylvania. Among those who located in this vicinity were prominent such names as Höhn, Fischer, Kleth and Ruth. They founded a Reformed church, and for their accommodation, erected a log building. As to the size of the church, number of members, or name of the first pastor, no records are to be found.

The earliest record preserved states, that a beginning towards the erection of a church was made in 1730, on land donated by George Höhn, now changed into Hain. Hence, as was customary in those days, it was known as Höhn's church, its proper name being, however, "St. John's Reformed Church." The earliest pastor of the church, of which there is any record, was Rev. Jacob Lischey. At a special meeting of the Coetus held in Heidelberg on the 29th of August, 1743, at which fifty elders are represented as being present with the pastors, Mr. Lischey is spoken of as pastor of a number of churches in Lancaster and Berks counties, including this church. The first baptism recorded was administered in 1745. The child's name was John Krischt. The name of the officiating minister is not given.

The second church was erected in 1766. It was much larger than the first building, being fifty by forty feet, and was built of stone, with walls three feet thick at the foundation. There are no records to show who officiated at the laying of the corner-stone or at the dedication of the church; nor are the names of the officers or members of the church at the time given. Such as those given above were evidently prominent among them. When the church was erected, the American colonies were still subject to Great Britain. Hence the old sandstone over the doorway, which was recently removed to admit of the present enlargement, contained the inscription:

"Das ist die Hoch Deutsche Reformirte Kirche, welche ist aufgebaut worden im Jahr Anno Christi, 1766.
Alle die da aus und ein gehen,
Sollen Gott und dem König gehorsam sein."

That is, in English:
"This is the German Reformed Church, which was built in the year of our Lord 1766.
All who here go out and in
Should obey God and the King."

Subsequent to the war with Great Britain, which resulted in the independence of the American colonies, the patriotism of the people led them to erase the word "König" from the inscription.

The pastors of the church, of whose labors records have been kept, were, in succession in the order of their names, Revs. William Boas, Philip Moyer, William Pauli, Dr. William Hendel, Frederick Herman, Dr. J. S. Dubbs, Anthony Hantz, and Thomas H. Leinbach. Rev. A. C. Pauli took charge of the congregation on the 2d of February, 1834, and continued its pastor until his death in October, 1871. The present pastor commenced his pastorate early in 1872.

In 1844 the church was remodeled, plastered, and the exterior walls painted in imitation of brick. It was rededicated on Christmas of that same year, in which service the pastor was assisted by the Rev. Dr. J. S. Dubbs, C. G. Herman and S. Seibert. A belfry was erected on the church in 1851, and a bell weighing 1047 pounds placed in it, which was dedicated on the 19th of October of that year. A steeple, which had been previously erected on the church, was struck by lightning in 1817.

A centennial anniversary of the erection of the church was held in 1866, at which a number of ministers officiated, whose names are all given. A list of the names of the school-masters and organists of the congregation, as far back as they are known, is furnished; and also of the present officers of the church, and of the persons specially engaged in doing the work on the church. The church now being erected embraces a large portion of the walls of the old church. What was before the length, now becomes the breadth of the building, the dimensions being fifty by eighty-two and a half feet, with a spire one hundred and twenty feet in height from the ground. The church will have a basement below, and there will be a gallery on three sides of the audience chamber above. The timbers of the old church, which are massive and in an excellent state of preservation, will be largely used in the erection of the new edifice. The estimated cost of the improvements is \$9,000, and when finished, it will be one of the largest and finest churches in the county, outside of the city of Reading.

The pastor was assisted in the solemnities of the present occasion by Rev. Prof. Wm. M. Reilly, Dr. Theodore Appel, A. S. Leinbach, and Prof. D. E. Schoedler. The services commenced in the morning, and were continued through the day. The corner-stone, which was laid by the pastor, contained the articles usually placed in corner-stones, such as Bible, hymn-book, catechism, Church almanacs, papers of the Church, various secular papers, together with coins and sundry other articles.

MISSION WORK IN OREGON.

The following communication from the Rev. J. Gantenbein, which appeared in the *Kirchenzeitung* of the 16th of May, we translate for the MESSENGER by special request. It will doubtless be read with interest, and will give the reader some idea of the progress made by the Reformed Church on the Pacific Coast. Of course, it is written in the author's peculiarly graphic style.

"Long enough has Br. Müllhaupt, as sower with the seed-bag hanging around him, and many sighs, hopes and prayers, strode with bowed head about over the extensive field. To day he comes as a sheaf-gatherer with his arms filled. Formerly he invariably said: 'We are perplexed, but not in despair.' Now, however, he jubilates: 'Oh taste and see that the Lord is good; blessed is the man that trusteth in Him.'"

Fifteen miles south from Portland, on the west side of the Willamet, a considerable number of the predominating German settlers have wrought out for themselves in the forest comfortable homesteads. The neighborhood received its name from a small stream, known as Tualatin. The stream is formed by the flowing together of various smaller streams from different directions in Washington county lying west of Portland, runs in manifold windings southeast, and empties into the Willamet, a few miles above Oregon city. A well-built school-house, which, because it stands on the meridian line of the land surveys in the neighborhood, is known far and wide as the Meridian School-house, forms a middle point for the neighborhood enclosed between the two streams. For some time past the attention of the writer has been directed to this settlement. But, inasmuch as a German minister, who had come to Oregon as a Lutheran, but is now in the service of the Presbyterian Board of Missions, had preached here already, we thought, as we have always been accustomed to treat ministers of other Christian denominations with respect and for-

bearance, without occasion furnished from the settlement itself, we would not interfere, though the minister in question himself, on account of his bearing towards our operations, by no means deserved such mild treatment at our hands. Brother Müllhaupt, however, still less acquainted with the circumstances, happened, whilst seeking another German settlement, to come unexpectedly into this neighborhood, met with a most cordial reception, and was encouraged to begin his labors in their midst. The visit was repeated, and led soon to his preaching regularly in the Meridian school-house.

Though Br. Müllhaupt had hitherto performed the labor alone, he desires now to divide the joy of the harvest with the writer. Jonah was swallowed by a whale; but it happened on the morning of the 6th of April, that the two Reformed ministers of Oregon, the one from Salem and the other from Portland, were swallowed by the Leviathan of the Willamet. More concerned about its heavy freight than conscious of its ecclesiastical contents, it freakishly snorted, spouted, and wrestled with the monsters in the stream, and eventually, about mid-day, spewed out the two modern missionaries on the land, at the farm of a German named Cruse. Both again on their feet, after some appropriate ceremonial greetings, and the taking in of a hearty dinner furnished by their hospitable countryman, grasped their light baggage, and made their way, in the midst of a pleasant interchange of thoughts, over the beautiful dry Meridian road to the two-mile distant school-house. The way was adorned on the right and the left with beautiful yellow flowers; the wheat stood luxuriantly already on the broad fields; a thousand-voiced choir of feathered forest-singers accompanied the steps of the missionaries, with their artful trills; a mild air breathed from the west; gigantic firs spoke with their melancholy tops words of earnest admonition, whilst the heavens smiled streams of blessings.

The pilgrims found a very pleasant lodging-place awaiting them near the school-house. The first Sunday in April dawned grandly, and whilst the sight of the beautiful country had already agreeably surprised the writer, the unexpectedly large assembly which convened for divine worship occasioned him the highest degree of festive inspiration and enjoyment. There were present in the afternoon, as well as in the morning, from sixty to seventy persons, whilst here, in the country, one must oft be glad when he is greeted with the presence of twenty hearers. The words: 'Thy kingdom come,' Matt. 6: 10; the message to the church at Philadelphia, Rev. 3: 7 and following; and 'There is one body and one Spirit,' the words of Paul, Eph. 4: 4, formed the subjects of the discourses, which we divided between us. In connection with the latter quoted words of Scripture, the opposition, as well as the inseparable adhesion and unity of the corporal and spiritual, the internal and external of the kingdom of God, for whose coming we pray and labor, were presented. At the close, the organization of the German Evangelical Reformed Church of Meridian took place. Fifteen persons immediately presented themselves as members, and a number of others declared their purpose to do so at the next opportunity. After the election of an elder and deacon, the services were closed with the hymn: 'Now thank we all our God.'

'A congregation of fifteen members,'* sneeringly remark some readers, 'and so much expenditure withal!' Yes, truly. We must here adapt ourselves to the day of small things. When, however, not merely the number of members, but also the acts of faith and self-denial are taken into consideration, we hope confidently that this little congregation, after a few years, will not be behind many of her sister congregations in Pennsylvania, which number from fifty to a hundred members. The entrance of the Tualatin Valley is now furnished by the Reformed Church, with a garrison, and this will be full of salutary results to the whole valley, if the Reformed Zion elsewhere shall show itself equal to its mission; for one German settlement after another is already opening up there.

Good land, grown over here with light bushes, and there with heavy timber, can be bought at from five to ten dollars per acre, whilst improved land is already worth forty dollars per acre. Six years ago, for instance, M. Peter bought eighty acres for \$160. His treasury, after he had provided the most necessary things, was entirely empty. Now he has seventy acres in excellent condition, good buildings, three horses and three cows. Frederick Köllermeier moved here, with his parents and two brothers, from Illinois, three years ago, and bought four hundred acres of land, of which eighty are improved, with two frame-houses, the necessary field and house implements, twelve head of cattle, and four horses, for \$7,000, of which he paid \$2,000 cash and \$2,000 since. He has now one hundred and thirty acres in good state of cultivation. John Aden, with whom the writer lodged, bought, when a single man three years ago, ninety-four acres of lightly wooded land for eight hundred dollars; began to work on it a year ago; has now ten acres in arable condition, a neat house with five rooms, and a good wife, whom he brought here from Portland.

*In a communication from the Rev. Br. Müllhaupt, since published in the *"Kirchenzeitung,"* in referring to the same congregation, gives the number of members as twenty. We presume five has been added since the organization was effected.—*Translator.*

THE WEST SUSQUEHANNA CLASSIS.

This Classis met on Wednesday evening, May 1st, in annual sessions, at Williamsport, Pa. The President, Rev. W. M. Landis, preached the opening sermon from Eccl. ix. 10, "Whatsoever thy hand findeth to do, do it with thy might."

There were fourteen ministers and fourteen elders present. Three ministers and two licentiates were absent, all excused except one who did not report.

Officers.
Rev. James Crawford was elected President for the ensuing year; Rev. W. A. Haas was re-elected Secretary, and Rev. G. E. Addams re-elected Treasurer; Rev. W. W. Clausner was chosen for Corresponding Secretary. The parochial reports and all the other business which generally claims the attention of a Classis at the annual meeting, were carefully attended to. For the sake of the brevity desired by "THE MESSENGER," we will report only the few items which may be of some general interest to the Church.

Sunday-school.
A Sunday-school meeting was held on Friday evening. The questions: How may we utilize our Sunday schools to the best advantage?

the missionary work? The relation of our ecclesiastical bodies to the Sunday-school work? were ably discussed by different members of Classis. Provision has been made to have a programme prepared for a Sunday-school meeting during the next annual sessions of Classis.

Beneficiary Education.

Classis has four beneficiary students under its care, and two theological students who are no beneficiaries. Classis will raise three hundred dollars for this cause the present year. The appropriation to a student, is one hundred and twenty-five dollars. In view of the fact, that the supply of ministers in our Church is growing amply sufficient for the demand, the Committee on Beneficiary Education was instructed to receive no new beneficiary under the care of Classis the present year.

Death of Rev. J. Zeller.

A committee appointed by Classis, prepared the following on the death of this aged father, which was adopted:

Whereas, Father Zeller has fallen asleep, and has been gathered to his fathers, and whereas, His relation to Classis was one not of simple nearness, but of identification; therefore be it,

Resolved, That there be here recognized, the presence, supremacy and indirect agency of the supernatural and eternal that encompasses the natural and temporal life of mankind.

Resolved, That we bow in meek acknowledgment of the rightful dominion of divinity canopied over humanity again brought to challenge the attention in the dismemberment and departure of father Zeller.

Resolved, That we bear testimony to his worth both of heart and head; the former being most especially made matter of experience to those who were admitted into the inner sanctuary of his confidence and friendship, the latter becoming evident in his really profound theological insight.

Resolved, That while his death is the evident loss of Classis, we trust it proved to him personally but the introduction into the sphere of his firm faith; the paradise of Hades to tarry till the early morn of immortality shall break over the sleeping dead and herald the second coming of Him who has the keys of Hades and of death.

Resolved, That we record our devout gratitude to God for his childlike faith in the incarnate Redeemer, his full surrender of himself to the power of human regeneration and sanctification brought to availing access in His holy Church.

Resolved, That a copy of these resolutions be sent to the bereaved family.

Missions.

Rev. Dr. Theodore Appel was present at Classis and brought the general subject of missions to the attention of the meeting. On Saturday evening a missionary meeting was held and stirring addresses delivered by the Superintendent and others.

Lock Haven is the only mission under the care of Classis at present. A church building is greatly needed here, even to the continued existence of the mission. Classis sent a committee to Lock Haven to see about buying a church edifice now for sale there, or a lot on which to erect a chapel. There was also a committee appointed to petition the Board of Missions to allow the appropriation for the present pastoral year, to remain \$400, instead of reducing it to \$300.

Classis also earnestly recommends the organization of "Auxiliary Missionary Societies" in each congregation. At the missionary sermon was preached by Dr. Appel on Sunday evening.

Miscellaneous.

The following action was adopted:

Resolved, That a committee consisting of Revs. Haas and Dotterer, and Elder Weist be created and sent to Beavertown with the following instructions:

1. That they procure the adoption of a Constitution by the congregation in harmony with the Constitution of the Church.
2. That they hold an election of officers of the consistory.
3. That they adopt such course of meditation as may in their judgment be best calculated to bring about an amicable arrangement of existing difficulties between pastor and people, and the speedy resumption of Rev. Romich's ministerial duties in the congregation.

The pastoral relation between Rev. John Dotterer and the New Berlin charge was dissolved, to go into effect July 15th. All the recommendations of Synod were adopted. In regard to the duty of furnishing blanks to the pastors for their statistical reports, it was,

Resolved, That the Clerk of this Classis be instructed to apply to the Board of Publication for the blanks specified in this action of Synod, and that he receive no other.

Classis adjourned to meet in annual sessions at Bellefonte, the third Wednesday of May, 1879, at 7½ o'clock, P. M.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The St. John's Reformed Church, which has been recently erected at Landsdale, Montgomery county, Pa., was dedicated to the worship of God on Sunday, the 26th of May. Rev. Dr. E. V. Gerhart, of Lancaster, Pa., preached the sermon. In connection with the occasion, the sacrament of the Lord's Supper was administered. Fifteen persons were admitted to full church membership by confirmation. On Sunday afternoon, a sermon in the German language was preached by the Rev. Jacob Meschter. On Saturday afternoon previous, Rev. J. G. Dengler preached in the German language, and Rev. S. M. K. Huber in the evening in the English language. Rev. A. B. Koplin had the general charge of the services, which were largely attended. The congregation which occupies it was recently organized, and has encouraging prospects of success.

In connection with the late communications in the charge of which the Rev. Dr. J. E. Hiesler, of Annville, Pa., is pastor, fourteen persons were added to the church, seven by confirmation and seven by certificate.

SYNOD OF THE POTOMAC.

In connection with the administration of the Lord's Supper in the church at York, Pa., of which the Rev. A. Spangler is pastor, held on the 12th of May, thirty-two persons were added to the church by confirmation, four of whom received adult baptism and seven are heads of families.

To the Salem's congregation, Blair county, Pa., at present supplied by the Rev. F. A. Ruyley, thirty-two members were added in connection with a communion held on May 19th, twenty-one by confirmation and eleven by certificate.

Rev. C. H. Reiter was installed pastor of the Woodcock Valley charge, Huntingdon county, Pa., on the 7th of May, by a committee of the Mercersburg Classis.

At the Spring communions of Christ's Church charge, Adams county, Pa., Rev. J. Ault, pastor, thirty-seven members were added to the church by confirmation and on certificate. Another new church edifice in the charge is in course of erection this Summer, being the third one erected within the last four years.

From the *Local Press*, of Greencastle, Pa., we learn, that a very appropriate and tasteful memorial tablet has been placed on the walls of the auditorium of the Reformed Church in that place, in memory of the Rev. Stephen K. Kremer, deceased, a late pastor of the congregation, whose decease was much lamented by the people of his charge. Being placed on the right and in the rear of the pulpit, it comes conspicuously into view, as the room is entered. The tablet is fine Italian marble, on which the inscription is carved in raised letters, and is as follows: "In Memory of our Beloved Pastor, Rev. Stephen K. Kremer. Died August 16th, 1876, aged 31 years. 'His works do follow him.'" The erection of this tablet is a fit token of the affectionate regard cherished by the people for their late pastor. His grave is in the church-yard, over which has been placed a suitable stone, with a handsome vase for the reception of flowers.

PITTSBURGH SYNOD.

The communion of the Lord's Supper was administered in Trinity Reformed church, Troutville, Pa., Rev. J. Wolbach, pastor, on the 26th of May. Eighteen persons were added to the church by confirmation. The number of communicants was larger than on any previous occasion, reaching one hundred and sixty. The church was not large enough to accommodate the audience present, only about two thirds of them gaining entrance. The pastor was assisted by the Rev. J. J. Penypacker, who preached on three successive evenings during the previous week, with much acceptance.

Very profitable and interesting communion services, the pastor, the Rev. F. Pilgrim, informs us, were held during the month of May in the congregations of the Shenango charge, in the vicinity of Greenville, Mercer county, Pa. A greater interest and solemnity than usual characterized the preparatory services. Twenty-six members were added to the St. John's and Jerusalem congregations, twenty-four by confirmation, one by certificate from the Methodist Episcopal Church, and another by renewed profession. The collection for benevolent purposes amounted to \$65. The work of the Church in the charge is evidently improving. The aggregate of the benevolent contributions for the year just closing is greater than it has been any year during the present pastorate, which is a manifest sign in the right direction.

WESTERN CHURCH.

Rev. Dr. J. H. Klein, of Louisville, Ky., who recently accepted a call from the church at Gallon, Crawford county, Ohio, has entered upon the duties of his new field of labor. His post-office address is accordingly changed from the former to the latter place.

CONTRIBUTIONS FOR MRS. PLUSS.

Received in addition to those already acknowledged, from J. A. P.'s congregation, Alexandria, Pa., \$10; J. B.'s congregation, Cincinnati, Ohio, \$23.15; A. R. H., Greengraber, Pa., \$1; H. A. K., Mahanoy, Pa., \$1; J. Hoffman, do., \$1; Women's Society, Denver, Colorado, per Rev. J. A. Keller, \$2; D. H. R., Miamisburg, Ohio, \$1; J. H., Pittsburgh, Pa., \$1; J. L., Baltimore, Md., \$1; J. H., Chambersburg, Pa., 50 cts.; C. B., Baltimore, Md., \$1; S. L. N. K., Mulberry, Ind., \$1; Dr. H., Mercersburg, Pa., \$2; J. W. A., Barnhardt's Mill, Pa., \$1, and cash \$6—Total, \$51.65. Total thus far received by me \$251.25. The first acknowledgment sent to Publication Office, was mislaid, and hence has not yet appeared.* The amount in my hands will be remitted after 1st of June to Rev. M. G. I. Stern, Indianapolis, Indiana, who is authorized to receive it. Thanks to donors. (*Christian World and Hausfreund, please copy.*) J. B. KNEIST, Buffalo, N. Y.

To the above, the undersigned acknowledges having received the following sums for the same object: from D. G. and wife, and F. G., Baltimore, Md., \$3; Mrs. L. R., Meyertown, Pa., \$1; S. Z. B., Mt. Pleasant, Pa., \$1; D. W. G., New Holland, Pa., \$1; D. M. A. B., Hagerstown, Md., \$1; C. S., Philadelphia, \$5; A. C. W., Altoona, Pa., Alms, S. S., \$5; H. St. J. R., Lovettsville, Va., \$1; C. C., Columbia, Pa., \$1; N. H. S., Jefferson, Md. charge, \$7.26; two members, St. John's Church, Lebanon, Pa., \$2; J. G. N., Westminster, Md., \$1; R. R. C., Mt. Jackson, Va., \$2; G. H., J. Philadelphia, \$1; First Church, Easton, Pa., \$53.33; S. G. W., Allentown, Pa., \$1; Second Church, Harrisburg, Pa., per G. W. S., \$5.70; Dr. W., Goshenhoppen charge, \$10; Mrs. K., Norristown, Pa., \$2, and N. S. C., P. Valley Depot, Va., \$1, and members of Reformed congregation, and students, Mercersburg, Pa. College, \$64.25.—Total, \$169.54. SAML. R. FISHER.

*We fear the copy sent cannot be recovered. Will Bro. K. repeat it?

FOREIGN MISSIONS.

The Board of Foreign Missions elected by the General Synod, at its recent session in the city of Lancaster, Pa., met for organization, and unanimously elected the following officers: *President*, D. Van Horne, D. D.; *Vice President*, Rev. C. H. Leinbach, D. D.; *Corresponding Secretary*, C. Z. Weiser, D. D.; *Secretary*, T. S. Johnston, D. D.; *Treasurer*, Hon. R. F. Kelker. It was resolved to carry out the instructions of the General Synod as speedily and as wisely as possible. The President was instructed to correspond with laborers in Japan, with whom he is personally acquainted, and obtain such information as may guide the Board in placing missionaries in that promising field. The Corresponding Secretary is to inquire in relation to the work among the Indians, and the Executive Committee, which is composed of the officers, is to put forth every effort to procure suitable persons for the work.

The Board has already one positive application, and another has intimated his intention to devote his life to the Foreign work.

There are also intimations, that a number of ministers are considering the matter. No doubt this is in answer to the wishes and prayers of the Church. We are satisfied, that no movement would electrify and revive the Church more, than to see a foreign mission properly established. Neither would any redound to greater advantage.

The blessed work so auspiciously commenced at Lancaster, would be greatly assisted, and intensified by the reflex influence, which would issue from "the regions beyond." Any member of the executive committee can be addressed by those, who wish to offer their services. We conceive that the opportunity is ripe for all such. Whenever the right men can be procured, they can be commissioned and sent forth. We have funds to initiate the work, and we have strong assurances, that the Church will respond fully for its maintenance.

Any one who is specially moved by the Holy Ghost, who, in the very spirit of the first great missionary, the Divine Redeemer, longs for the salvation of the world, who is willing to lay all at the foot of the cross, and go forth in the true heroism of self-sacrifice, can find a field for the exercise of his gifts, and for achievements, which will render his name immortal. Certainly the time, the set time is here. That some will obey the heavenly vision, and say "Here are we, send us," is the earnest wish and prayer of the Church, and of the Board.

T. S. JOHNSTON, *Secretary.*

ANNUAL COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE.

The Annual Commencement of Franklin and Marshall College will be celebrated on Thursday, June 20th, Alumni Reunion and Class Day Exercises on the preceding day. The address before the Literary Society will be delivered by Hon. Robert E. Wright, of Allentown. Excursion tickets will be issued by the Pennsylvania, Cumberland Valley and Reading railroads. Visitors traveling by way of the Pennsylvania or Cumberland Valley railroads will receive orders for excursion tickets by addressing the Secretary of the Faculty. Excursion tickets will be sold on the Reading railroad and its branches to all persons desiring to attend Commencement. Further particulars will be given hereafter.

JOS. HENRY DUBBS,
Sec. of the Faculty,
Lancaster, Pa.

NOTICE.

Lebanon Classis will hold its annual meeting June 11th, 8 P. M., at Leesport, Pa. Delegates and all such having business with Classis are requested to be punctual in their attendance.

All persons expecting to attend Classis will do well to secure their credentials and ask for excursion tickets on the day that Classis convenes.

JNO. P. STEIN,
Stated Clerk of Lebanon Classis.

LANCASTER CLASSIS.

Persons not members of Classis, intending to be present at the annual meeting at Maytown, Pa., will please notify the undersigned before June 10th. Members and visitors must take tickets to Marietta, P. E. R., where conveyances will be ready to take them to Maytown. ELIZABETHTOWN, Pa.

Married.

On the 28th ult., at the residence of the bride's parents, by the Rev. Jos. Henry Dubbs, Rev. Tighman R. Dietz, of Jefferson County, to Miss Sarah E. Cogley, of Lancaster.

At Flourtown, Montgomery Co., Pa., on the 21st of May, by Rev. Geo. B. Russell, D. D., Rev. J. D. Detrick to Maggie, only daughter of James Nelson, Esq.

By Rev. H. F. Long, May 26th, in the Reformed church at Pavia, Bedford Co., Pa., Mr. Albert Griffith to Miss Ellen Gordon, both of Pavia, Pa.

May the 28th, in Trinity church, Mercersburg, by Rev. I. G. Brown, assisted by Rev. Dr. E. E. Higbee, Rev. Barton R. Carnahan, of Mt. Jackson, Virginia, to Miss Alice P. Hause, of Mercersburg, Franklin Co., Pa.

Obituaries.

DIED—May 15th, 1878, at Shannondale, Clarion Co., Pa., Mrs. Jennie P., wife of Rev. J. B. Thompson, aged 43 years, 2 months and 24 days. Mrs. Thompson was a daughter of Keaton Tallman, Esq., of Delaware, Ohio. She was baptized in infancy and became a member of the Reformed church by the rite of confirmation, in which faith she lived and died.

We have the evidence of her exemplary Christian character from those who knew her best. Her self-sacrificing labors whilst matron of St. Paul's Orphan Home, by which she shortened her earthly career, are well known. In future years, many, who were the objects of her motherly love and care when they were poor, homeless orphans, will rise up to call her blessed. Her work upon earth is done, and although dead, she yet speaketh.

Her last affliction was protracted and severe, yet by divine grace, she was enabled to endure it with patience and resignation. She remained conscious till within a few moments of her end. At half past five in the morning she fell gently asleep in Jesus.

She leaves a husband, nine children and a large circle of relatives and friends to mourn her departure. On the 17th inst., her mortal remains were committed to ground: "earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come; through Jesus Christ our Lord," in the presence of a large concourse of sympathizing Christian friends. Appropriate funeral services were first held in the church, and a sermon, based on Rev. xiv. 13 was preached by Rev. J. J. Pennepacker, assisted by Rev. — Aeh, of the Lutheran church. "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors, and their works do follow them." (*Christian World please copy.*) P.

DIED—In Lencook Township, Lancaster county, Pa., April 20th, 1878, Mrs. Barbara Groff, aged 35 years, 9 months and 15 days.

Sixteen years ago Mrs. Groff became a communicant member of Zelterreich congregation of the New Holland charge. Since then she was always deeply interested in all that concerned the welfare of the church, and ever ready to do her part. In the Sunday-school she was also an earnest worker from the time of its organization fourteen years ago. We will miss her from among the leaders in the church, and cannot but be sad that she was called away so early in life. But we thank God for what she was enabled to do for His Church while here, we cherish the blessed hope that she has entered into rest, and pray that we may continue faithful unto death.

D. W. G.
DIED—Near Spring Hope, May 17th, Hannah Catharine McMullen, aged 21 years and 21 days.
D. W. D.

Youth's Department.

SOMEBODY'S MOTHER.

The woman was old and ragged and gray,
And bent with the chill of the winter's day;
The street was wet with a recent snow,
And the woman's feet were aged and slow.
She stood at the crossing and waited long,
Alone, uncared for, amid the throng
Of human beings who passed her by,
Nor heeded the glance of her anxious eye.
Down the street, with laughter and shout,
Glad in the freedom of "school let out,"
Came the boys like a flock of sheep,
Hailing the snow piled white and deep.
Past the woman so old and gray,
Hastened the children on their way,
Nor offering a helping hand to her,
So meek, so timid, afraid to stir
Lest the carriage wheels or the horses' feet
Should crowd her down in the slippery street.

At last came one of the merry troop—
The gayest laddie of all the group;
He paused beside her, and whispered low,
"I'll help you across if you wish to go."
Her aged hand on his strong, young arm
She placed, and so, without hurt or harm,
He guided the trembling feet along,
Proud that his own were firm and strong.
Then again back to his friends he went,
His young heart happy and well content.
"She's somebody's mother, boys, you know,
For all she's aged and poor and slow;
And I hope some fellow will lend a hand
To help my mother, you understand,
If ever she's poor and old and gray,
When her own dear boy is far away."
And "somebody's mother" bowed low her head
In her home that night, and the prayer she said
Was, "God be kind to that noble boy,
Who is somebody's son and pride and joy."

ALL ABOUT A BRICK.

One bright morning in the month of November, some years ago, I was preparing to go down town, when the servant informed me that a man was waiting at the front door to see me. "Tell him I'll be down in a moment," said I. On going to the door a man of tall stature and of robust appearance, calling me by name, requested assistance, saying that he had a large family, a wife in delicate health, and no means to procure food for them. "You appear to be strong and healthy, why don't you work?" asked I.

"Simply, sir, for the reason that I cannot procure work."

Not having any work to give him, I thought I would test the sincerity of his intentions. "If I give you work, what pay do you want?" "Anything, sir, you choose to give me, so long as I can obtain means for my suffering family." "Very well," said I, "I will give you twenty-five cents an hour if you will carry a brick on your arm around the block for five hours without stopping." "Thank you, sir; I will do it." After hunting a while, I found a brick, placed it on the man's arm, started him on his walk, and then went down town to my business.

Not having the least faith in the man's promise, I thought but little more of it, yet as I knew I should be back within the five hours, I determined to see if he performed his work. My business kept me away rather later than I expected, so I had to forego my usual walk home, and took a Fourth Avenue car to be back within the five hours.

As I approached the corner of the street where I reside, I found a great crowd of persons gathered—two fire engines, a hose-cart and a hook and ladder truck. Upon inquiring where the fire was, I was informed that it was a false alarm, and that what brought the people together and occasioned the agitation, was the spectacle of a tall man carrying a brick on his arm around the block for nearly five hours. The neighbors were looking at him from the windows and doors as he passed along; some thought he was crazy, but when spoken to his answer was: "Don't stop me; it's all right." As he interfered with no one, he was allowed to walk on undisturbed. "Where is the man now?" I asked. "There, you can see him at the other end of the block, walking with his head down," was the answer.

He was just about turning the corner, and I waited until he had performed his circuit, then, taking him quietly by the arm, I marched him to my house, followed by a lot of boys. In the meantime, the firemen, engines and hose-cart rattled off. The man was thoroughly tired out when I took him into my hall and seated him on a chair, while myser-

vant went for a little wine and something to eat. I paid him forthwith a dollar and a half. He informed me that while making one of his rounds, a lady came out of a house and inquired why he was carrying that brick, and on his giving her the reason he received a dollar. The object soon became known, for as he passed the houses small sums were given to him by different persons, and he was well satisfied with his day's work. "But," said he, "what shall I do tomorrow?" "Why," I replied, "go early in the morning to the houses from which you received the money and ask for work, and no doubt you will find some one who will put you in the way of getting it; then report to me." The following afternoon he informed me that he had been sent to a German who kept a pork establishment on Third Avenue, and who wanted a clerk to keep his books. He was to get five dollars a week if his work proved satisfactory, and his duties began on the following day. Before leaving me he asked for the brick which had brought him such good luck, and I gave it to him. Within the year I ascertained that the man had been transferred to a larger establishment of the same kind, with a salary of one thousand dollars.

Three or four years after this I was riding in a street car, when a well-dressed man accosted me with a smile, and asked me if I knew him. Seeing me hesitate, he said: "Don't you remember the man who carried the brick?"

He then informed me that he was doing a prosperous business on his own account, had laid up money, and expected soon to build himself a house up town. "What became of the brick?" I inquired.

"That brick, sir, has always occupied a place on our mantel-piece, and we value it as the most precious of our little possessions. It has made our fortune."—*Evening Post.*

THE MURDEROUS SEA-FLLOWER.

One of the exquisite wonders of the sea is called the opelet, and is about as large as the German aster, with a great many long petals of a light green color, glossy as satin, and each one tipped with rose color. The lovely petals do not lie quietly in their places, but wave about in the water, while the opelet clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it would eat anything grosser than dew or sunlight? But those beautiful waving arms, as you call them, have to provide for a large open mouth, which is hidden down deep among them—so hidden that one can scarcely find it. Well do they perform their duty, for the instant a foolish little fish touches one of the rosy tips, he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other arms wrap themselves around him, and he is seen no more. Then the lovely arms uncloze and wave again in the water.

Fit emblem of the saloon. The arms reached out so invitingly welcome to the embrace of death. Struck with poison—benumbed and grasped—the victims are carried down to the open mouth of hell.

CATCHING ELEPHANTS.

In February, 18—, about three thousand persons were assembled in place of rendezvous on the skirts of a jungle in India, in order to catch elephants. The haunts of several having been ascertained, a line of circumvallation was formed by the people, who were provided with fire-arms, tomtoms, &c. The line extended for several miles, each end reached a chain of hills, the passes through which had been previously stopped and guarded by parties of match-lock men. The object of this line was to drive the elephants toward a particularly narrow place surrounded with steep hills, and in which there was abundance of food and water for several days. This, however, was not an easy task, as the elephants frequently attempted to force the lines and get off to the eastward; but the line gradually closed on them, and after halting every night, and keeping up large fires, after ten days' labor

they succeeded in driving them into the preserve, where they were surrounded and kept for several days.

In the meantime, at the debouche of this pass, several hundred people were busily employed digging a deep ditch, inclosing about a quarter of a mile of ground, leaving only the space of a few yards untouched as an entrance. On the outside of the ditch a matting of branches was placed to give it a formidable and impassable appearance, and green bushes were placed at the entrance, to give it as much as possible the appearance of a jungle.

When all this was completed the people were removed from that place, and those at the other end commenced firing and shouting, and making as much noise as possible with drums and horns, which so intimidated the elephants that they made the best of their way to the opposite end; and the people following close, with the assistance of a few rockets, drove them straight into the inclosure, when the remaining part was dug away and the ditch completed. People were immediately posted round outside the ditch, and armed with long spears and match-locks, to repel any attempt the elephants might make to cross it.

Next day eight tame elephants were introduced into the inclosure; the mahouts couched close on their necks, covered with dark cloths. The object of the tame ones was to separate one of the wild ones from the herd and mob him. When this was accomplished four mahouts, whose profession is to catch elephants, crept between the legs of the tame ones, and, having fastened strong ropes to the legs of the fellow, secured him to the nearest tree. The mahouts then retired towards the ditch, and the tame elephants, leaving the captive to his struggles, went after others. In this way twenty-three elephants were captured in six days, without the parties engaged meeting with the slightest accident, to the great amusement of the spectators, who, perched on trees overhanging the inclosure, witnessed the sport without sharing in the danger.

The sagacity of the tame elephants, the address and courage of the mahouts in approaching the wild ones, the anxious glances which passed from the cast of the first rope until the last band was tied, the rage of the animals upon finding themselves entrapped, and their astonishing exertions to get free, afforded altogether a scene of no ordinary novelty and interest.—*Exchange.*

OVER IN A MINUTE.

Kitty had constructed a new swing for her doll's entertainment; but it proved unsatisfactory, for that wooden lady slipped from her perch and landed with considerable violence upon the table, overturning an inkstand upon a picture Walter was copying. In an instant Walter sprang to his feet, snatched up the doll and threw it into the fire, and marched out of the room, leaving Kitty in tears and the table in confusion. In half an hour he returned, gay and sunny as ever, bringing a handsome doll to replace Kitty's loss. She was easily comforted, and was more sure than ever that Walter was the best brother in the world.

"If a fellow is quick-tempered, why, he is; I suppose that's all there is of it," said Walter, more carelessly than penitently. "I do get angry in a jiff, but it's all over in a minute or two."

"Are you sure of that?" asked his grandfather, gravely.

"Oh, yes. I'm not one of the sort to go sulking about over anything. I flash up quick enough, but I never bear malice."

"But the consequences—can you be sure that they 'are all over in a minute or two?' I never hear any one speak carelessly of that fault without recalling one scene in my own boyhood. I was quick-tempered too, Walter, and, as you say, quick over it—flying into a rage one minute, and ready to laugh at my own tempest of passion the next. I held a high place in my classes, and one day had spoken rather boastfully of my position and how long I had kept it; but that very afternoon, through some carelessness, I failed, and gave an answer

so absurd that it was received with a burst of laughter. Mortified by my blunder, vexed at having lost my place, I passed an uncomfortable afternoon; and when school closed, I walked out moodily, inclined to speak to no one and pretending to be busily whittling.

"Here comes the infallible! Here's the fellow that never misses!" called the teasing voice of a schoolmate in front of me; and then he mockingly repeated my absurd answer.

"With all the force of a sudden fury I threw my open knife at him. It just missed his head, and in an instant it was quivering in the tree beside him. The sight of it and of his white, startled face recalled me to my senses, and I sank down upon the ground, covering my face with my hands. The boys gathered about me kindly, even Charlie, the one at whom I had aimed the blow, saying that the fault was more his own than mine. But I knew that only God's mercy had saved me from seeing my schoolmate dead at my feet and my whole life darkened with the stain of murder.

"For weeks afterward I lived it over in horrible dreams; and to this day, Walter, ungoverned temper can never seem a light thing to me. Anger that is 'over in a minute' may be like a spark of fire on powder, and give you cause for shame and sorrow all your days."—*Sunday-School Visitor.*

PLAYING NOAH'S ARK.

"Ain't anything in the world to play!
Ev'ying's old and b'oke!"
Grumbled the little ones, in the way
Of all the world's little folk.

So sister thought up a wonderful game,
And told them all to "hark";
It hadn't any particular name—
She called it "Playing Noah's Ark."

"We'll take this tub for a Nark, you know,
And then the animals come,
Two by two, as they used to go.
I'm Mrs. Methusalum;

And Teddy, he's Father Noah, we'll play;
We'll get inside, and mark,
Write down in a register-book, the way
You all come into the Nark."

"We'd better have some preachin', I fink;
Noah prob'ly did, I guess."
So Mrs. Methusalum in pink,
And Noah in his baby dress,

Preach and preach to "the wicked folks":
"Be dood!" and "Love my Lord!"
"Mind your mover!" and "Go to shurch!"
But, alas! with one accord,

They laugh in his face—poor Father Noah,
Preaching with might and main!
"Dess 'at we've seen a shower before!
Who's f'yard of your old wet rain?"

The kittens think it the best of jokes;
Old Rover begins to bark.
They're playing they are the "wicked folks"
A-left out of the Nark."

There's another tub on the edge of the sink;
It falls with a splash and a thud.
Poor little "wicked folks!" "Didn't fink
Old Noah meant a truly flood!"

Wide Awake.

THE PRECIOUS LITTLE HERB.

Two little German girls, Brigitte and Wallburg, were on their way to the town, and each carried a heavy basket of fruit on her head.

Brigitte murmured and sighed constantly; Wallburg only laughed and joked.

Brigitte said, "What makes you laugh so? Your basket is quite as heavy as mine, and you are no stronger than I am."

Wallburg answered, "I have a precious little herb on my load, which makes me hardly feel it at all. Put some of it on your load as well."

"Oh," cried Brigitte, "it must indeed be a precious little herb! I should like to lighten my load with it; so tell me at once what it is called."

Wallburg replied, "The precious little herb that makes all burdens light is called *Patience*."—*From the German.*

SAGACITY OF THE DEER.

A Nimrod who has been in the habit of hunting deer, in the Adirondack mountains, is of the opinion that the deer is often more than a match for a dog in sagacity. The deer seems to be well aware that the dog is guided by his faculty of scent in tracking him; and the deer's efforts are directed to baffling and thwarting this keen and wonderful sense with which the dog is gifted.

With this purpose the deer will often make enormous leaps, or run around in a circle, so as to confuse and puzzle his pursuers. He will mount a stone wall, aware that the dog cannot scent him so well on the rock as on the grass. If he can find a pond or stream of water, the deer will plunge in and swim a long distance, so that the dog may lose his trail.

It is a joyful sound to the poor, hunted deer when the dog sends up that sad, dismal howl, which they give utterance to when they lose all scent of the deer, and despair of finding it. He is then a happy deer. He hides quietly in some covert among the bushes, and he will take care to place himself where the wind will carry all odors of his body away from the direction where he supposes the dogs to be.

GIOTTO.

One day a little shepherd-boy was seated near the roadside on the way from Vespignano to Florence, drawing upon a polished stone, his only pencil another polished stone which he held in his tiny fingers. A richly dressed stranger, who had descended from a conveyance that was following him, chanced to pass, and looking over the boy's shoulder, saw that he had just sketched with wonderful truth and correctness a sheep and its twin lambs. Surprised and pleased he examined the face of the young artist. Certainly it was not its beauty that attracted him. The child looked up, but with such a marvellous light in his dark eyes, that the stranger exclaimed: "My child, you must come with me; I will be your master and your father: it is some good angel that has led me here." The stranger was Cimabue, the most celebrated painter of that day; and his pupil and protege became the famous painter, sculptor, and architect Giotto, the friend and admiration of Dante and Petrarch.

Pleasantries.

"What is Rhode Island noted for?"
"It is the only one of the New England States which is the smallest."

Somebody tried to excuse a liar to Dr. Johnson, saying: "You must not believe more than half what he says."
"Aye," replied the Doctor; "but which half?"

Studious old lady—"Did you ever read all about that great plague in London, dearie?" Affectionate husband—"No, nor I doan't want tew; hain't it enough to 'ave a plague in my own house?"

De big sunflower may rise above
De modest 'tater vine,
An' brag about its Sunday clothes
An' put on airs so fine;
But when de winter howls around,
An' de snow lies at the doab,
De big sunflower, oh! whar am he?
De 'tater has de floah!

"That dog of yours flew at me this morning and bit me on the leg, and I notify you that I intend to shoot him the first time I see him." "The dog is not mad." "Mad! I know he's not mad. What has he got to be mad about? It's me that's mad!"

An absent-minded man in Monroe, Conn., went to church the other morning with his overcoat, as he supposed, on his arm: but the laughing of the people in church directed his attention to the fact that he had taken his everyday pantaloons, and that the suspenders attached to them were dangling about his legs.

John Phoenix asked a gentleman in front of him at the theatre to punch with his cane another person sitting two seats forward. Phoenix imagined that the person in front was an acquaintance, but observing as the other turned his head that he was mistaken, he paid no attention to him, but looked intently at the stage. The person who had done punching was embarrassed, and the person punched was mad. At length the former turned with a very red face to Phoenix and said, "Look here, didn't you ask me to punch that man?" "Certainly," said Phoenix. "Well, what did you do it for?" quoth the other angrily. "O," said Phoenix, with great coolness, "I wanted to see if you'd do it."

BE KIND TO THE POOR.

"There is no way of helping the poor so beneficial as disseminating such knowledge as will enable them to obtain an honest living. The dispensing of alms (however munificent) has a degrading effect upon the recipient, and the relief is but temporary; whereas, the means of 'self-help' elevates the mind, and the effects are lasting." The above breathes the true spirit of Christianity. We cannot deny the peculiar relation that subsists between the rich and the poor, the high and the low. But to leave the impress upon the mind of a man belonging to the class of worthy poor, that the aid he is receiving from time to time is to flow on uninterrupted as does a stream flow on in its course without intermission, and that this temporary aid is never to realize itself in permanent "self-help" is a grand mistake. Let such ways and means be applied as will secure to the recipient that lasting support—that permanent comfort so necessary. Yea, essential to happiness and peace in the family, whether rich or poor.

The highest motive entertained by a poor and industrious man, is that he would like to have a home of his own. We are not now speaking of his relation to this or that particular congregation or church as a member; we are merely touching upon his condition as it pertains to the order of this world's life. After having entertained the idea of enjoying the comforts of his own home, the next question arises, viz. how is he to get it? He may have a little money, but not enough to buy a home; perhaps only enough to buy a lot, whereupon a house and other buildings may be erected. The motives of such an one ought to be appreciated, and the necessary aid ought to be given him.

If he is not encouraged in his undertaking in the way of securing for himself a home, he will of necessity feel somewhat discouraged and is not able to enjoy himself as fully as if he meets with that full and free response on the part of his fellow-men, and is permitted to go forward in the way of carrying out his fondly anticipated object. The fond anticipations of a poor man are just as intense and as real as that of any other among the wealthy class. He rejoices just as much if he is able to attain favorable results and thereby reach the desired end fully as much, and perhaps more so, than would a Vanderbilt, Stewart, Rothschild, or others of the same stamp. It is erroneous to conceive that, being that a man belongs to the lower class, yet worthy and respected, he must now of necessity be void of aspirations and longings for a higher state and stage in life and for the enjoyment of higher and more abundant comforts. God's revealed word gives more encouragement to the poor than it does to the rich. Let aid then be forthcoming on the part of those who are able to extend a helping hand to all those who are aiming to secure a home of their own. In so doing the heart of the poor will be strengthened, encouragement given, and such an one will never forget the kindness of his friend and neighbor who came to his assistance in the hour of need.

Oh! how sweet it is to secure shelter from storms and beating rains under one's own roof. Let the home be ever so humble, only so that peace and contentment reigns supreme within its walls and the inhabitant can point to it and call it "my home." It will then become a sweet, sweet home for himself and family. Would the Divine injunction "Be kind to the poor," be more practically applied, there would be found at this time more happy families living in their own homes and enjoying more real home life than is the case under the present order of things. To depend all the time for a home on others, is to lead the life of a fugitive. You are never at home—always shifting about and half of the year looking around for a home to move in the coming April, if not before.

The spirit of the foreign German must be highly commended. We do not refer to those wandering about as homeless pilgrims, but are having in our mind's eye a higher class. As soon as they arrive on this side of the Atlantic and become settled, the next step they take, as a rule, is the securing of a home. And there are few, comparatively speaking, that do not possess a home, be it ever so humble an one. They aim to have their own roof to shelter them from storms and rains.

We have societies almost of any other order in and through which comfort is sought, but none have sprung up to aid the poor man as efficiently in the way of securing an own home as is desired. Some one might point to the building associations as a means or channel through which such aid is to flow. But it seems that a different order—a different society—must take the matter in hand if they are to have homes. The poor man must have time to meet his

payments. He is entirely dependent on contingencies. One year he may be able to go even beyond what he has calculated; whereas, the coming year his circumstances may be of such a character that he is not able to do more than keep square. This every one must know to be a fact. But in a building association there is no provision made. He is obliged to meet his obligations, whether he is able to do so or not. Something more effective and more practical is required whereby the poor man is to receive aid and a home than any organization thus far established.

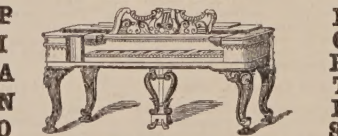
Again, "Be kind to the poor," in that the rich erect cheap but durable tenant houses for all those who are not able to enjoy homes of their own. Too many costly houses are erected and rents are too high for the poor laborer. We need cheaper houses and cheaper rents. A cheap house will always rent sooner than a costly one. The poor man is not able to pay such a high rent. Yet he must have a home, and how necessary it is, then, to have a house or houses for such families with corresponding rents. In providing for them in this way the Divine injunction is likewise fulfilled. Be kind to the poor. Forget them not.—Literary Record.

CHRIST THE BREAD OF LIFE.

Bread is the staff of life. It is the plain, simple, cheap food, partaken of at almost every meal, full of nourishment, and yet never wearying to the taste. Such, to the soul, is the one simple, all-fruitful, all-sufficient truth of the love of God in Christ, by His infinite stooping to die the death of the Cross to win our souls everlastingly to Himself, and to testify evermore His infinite and irreconcilable hatred to sin, simultaneously with His boundless willingness to forgive to the utmost the repentant sinner. This fundamental truth never wearies the believing soul. It is as bread to it. It brings God, in Christ, before us, as the loveliest, grandest, tenderest manifestation of Deity, more grand even than all His outward glories of the material universe, in heaven and earth. This love of God in Christ sustains the soul in life and death, in childhood, manhood, and old age, in prosperity and adversity, always, and everywhere—it is the bread, the staff of the spiritual life. And, like outward bread, it must be sought for. Christ Himself exhorted to "Labour for that meat which endureth unto everlasting life. For the Bread of God is He which cometh down from heaven, and giveth life unto the world. I am that Bread of life." As the outward bread must be labored for, though obtainable everywhere, so Christ, also everywhere accessible, must yet be sought by prayer, meditation, the study of the Scriptures, and by the use of the regular means of grace. For He is bread, life, happiness to the soul.

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UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg...	8:00	1:35	4:15	5:10
Arr. Carlisle...	9:00	2:35	6:15	7:10
" Hagerstown...	10:30	4:00	6:45	7:40
" Martinsburg...	12:30	6:20		
DOWN TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		1:00
" Hagerstown...		8:45		1:45
" Chambersburg...		9:30		1:30
Arr. Carlisle...	6:00	10:55	2:00	6:00
Arr. Harrisburg...	7:00	11:55	3:30	7:00

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Make certain by cutting out this list and coming to the store on a visit of examination.
The present force of clerks can wait on from nine to ten hundred customers at one time, and the extra facilities provided will prevent delays.
Those who can come in the mornings will oblige us, especially if packages are to be sent home.
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20 pieces Bunting at.....18c.
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A popular fabric, and the trouble is to supply the demand.
28 pcs. All-wool Twilled Beige, 28c. (Extremely cheap at 37½c.)
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These Goods were sold early in the season at \$1.25 to 1.50 per yard. Sold everywhere at beginning of season at \$1.50. This is a new lot, sold at this ruinous rate by the importer.
50 inch all-wool French Cashmeres at 50 cents, thought to be cheap last season by some houses at 75 cents.
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Dentelle Cashmeres, at 50 cents.
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48 INCH SILK WARP CAMEL'S HAIR AT \$1.50, last year a price for same quality, \$2.
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We will close out a small lot of Silk Damasse for \$1, that heretofore has been always been \$1.50. These goods are also very cheap.
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Neat Shepherd's Plaids.....12½c.
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Have never been so cheap as now. The present low prices cannot be continued much longer, so that the opportune time is the present to buy even at comparatively little cost a good Silk Dress to put away for another season. Our stock has been replenished at this interval, so that we have no very startling reductions to make in order to meet the market, but offer
At 60 cents—A good Trimming Silk, in solid colors, worth.....75
At 70 cents—The same, worth.....80
At 80 cents—The same, worth.....1.00
At 90 cents—The same, worth.....1.15
At \$1—A handsome Dress Silk, in all colors, worth.....1.35
In Black Silks, as is well known, for **ONE DOLLAR**
We give the very best value in a rich, heavy Gro Grain, which is fully worth \$1.25.
At \$1.50—Beautiful high lustre Black Gro Grain, worth \$2.50.

Also, at the low prices recently closed by Importers, a new make of **SUPERIOR GLOVE FINISH CACHMIRE**, which cannot be surpassed, at the nominal prices of \$2 and \$2.25, fully worth \$3.
STRIPE AND CHECK SILKS.
In 350 pieces of these goods we offer the largest variety, and add almost daily the newest designs and colorings. A recent purchase enables us to offer not a thin, flimsy article, but really good goods. A fine assortment at 55c., which were sold ten days ago at 65c.
Also, splendid Goods at.....65c.
Very handsome Goods at.....75c.
Super Stripes and Checks at.....75c.
Special reductions have been made in prices to close out.

A VAST STOCK OF RIBBONS.

From recent auction sales, and from importers and manufacturers anxious to close large lots of Ribbons, we have collected a stupendous stock of new shade and other desirable Ribbons. In some grades we have more stock than we can hold, and determine to sell we put a price on them that will create a demand and make them go rapidly.
No 9.—Brown, Lavender, Teal, Bronze, Light and Dark, Drab, Ecru, Tan, Mastic, and Beige, at 10 cents.
REGULAR PRICE, 18c.
Entire stock, No. 9, Imported French, all Silk Gros Grain Ribbon, No. 12, No. 15, No. 22, No. 30, at the round price of 15 cents per yard, and **CANNOT BE MADE TO SELL AT LESS THAN 50c.**
Assortment of colors in Light Blue, Light Pink, Cardinal, Dark Blue, Dark Green, and Plum.
CRIMSON, MAROON, BROWN, PLUM.

A new lot of elegant Basket Ribbons at 50 cents. These have never been sold for less than \$1.25, and are selling at this price in this city.
5 inch Sash Ribbons, all silk, 25 cents; very cheap at double the price.
Also, a superb Sash Ribbon on French boiled goods, at 40 cents; usual price, 75 cents.
A splendid grade of double-faced Satin Ribbon, all the Shades, Nos. 9, 12 and 15, at 10 cents; sold when come out at 40 cents, but the lot closes at 10 cents.

Housekeepers, Hotels and Institutions—Grand Sale at retail of our entire stock of

QUILTS, BLANKETS, CRETON-LINENS, NES, TABLE COVERS,
And general stock of **UPHOLSTERING GOODS.**
Embracing a new importation of elegant **SWISS LACE CURTAINS,**

FLOOR LINENS, STAIR LINENS,
NOTTINGHAM LACE CURTAINS.
Starting prices for ladies called to furnish their country or seaside homes.

90 **PARIS NOTTINGHAM LACE CURTAINS,** 95c.
120 **PARIS MOSQUITO CANOPIES, \$2 EACH.**
50 **PINK MOSQUITO CANOPIES, \$2.25 EACH.**
100 **REAL LACE CANOPIES \$2.75 EACH.**
The same goods have been sold at from \$5 to \$10 each.

AWNINGS, AWNINGS.
To introduce our new material (Sun Colors) for awnings (Rain Colors), we have made the price for making and putting up \$4.50, \$5, \$5.50, \$6 each, much lower than Ladies have paid for the common goods last year.

Another lot of those large-sized Undressed Huck Towels, at \$2.50 per doz.
Ladies will acknowledge that our large ¾ French Napkins at \$1.50 per doz. is a bargain.

A careful examination of our Banbury Table Linens will secure **DECIDED BARGAINS.**
Linen Sheetings to be closed out, therefore our prices will be low.

10 Yards Piece Diapers. The largest and most varied stock ever offered.
12 Yards 22-inch Linen Diaper, \$1.65.
42 inch, very fine Diaper, 25 cts. per yard, worth 50c. per yard.

Superior quality and extra heavy Russia Diaper, soft finish and made of the best quality flax, our special importation, at very low prices.
Our Bathing Towels and Towelling, a hundred qualities to select from.

The great reduction which we have made in Extra Super Double Damask Table Cloths and Napkins to match, makes them almost as cheap as the lower class of Linens.

SHEETING LINENS, FRENCH SHEETINGS, BARNSELY SHEETINGS, SCOTCH SHEETINGS, IRISH SHEETINGS,
2 TO 3½ YARDS WIDE.
Our prices greatly reduced.

Remnants will have a special counter. But will include odd lots of all kinds of Linens and Upholstering.

ODD NAPKINS, DOYLIES, TOWELS, TABLE CLOTHS, H'DK'FS.
There will be remnants of

TABLE LINEN, SHIRTING LINEN, SHEETING AND PILLOW LINEN, LINEN LAWS, TOWELLINGS.

Opening our doors to all Buyers, Importers, wholesale or retail.

CONSUMERS PREFERRED.
As we want them in particular, we have in the Suit Room a full supply.

Also, a splendid assortment of Linen Unders, White Lawn and Grass Cloth Suits.

Requesting special attention:

LADIES' HANDKERCHIEFS,
Our **GENTLEMEN'S HANDKERCHIEFS,**
Our **PURE LINEN LAUNDS,**
In Fast Colors, at 20 cents per yard.
Our **DRESS LINENS,**
Natural shades from 15 cents to finest. Our **UNION LINEN LAUNDS,**
10c. PER YARD.

Our Printed Linens for Ladies' and Boys' Waists, reduced to 37½c. per yard.
Printed Linens, 12½c. per yard.
Buff Linens, 12½c. and 16c. per yard.

Our **STAIR LINENS,**
IN TURKEY RED AND BLACK, TURKEY RED AND GRAY, 13 TO 27 INCHES WIDE.

Our **FLOOR LINENS,**
2, 2½, 3, 4 and 5 yards wide.
EXTRA HEAVY LINEN SLIP COVERINGS, JACQUARD SLIP COVERINGS, MARSEILLES QUILTS, JACQUARD QUILTS, HONEYCOMB QUILTS, CAMP BLANKETS, SUMMER BLANKETS, EXHIBITION STRIPED COLORED QUILTS,
200 ELEGANT STRIPED COLORED QUILTS, AT 2.50 each; value \$3.50 each.

ENGLISH MARSEILLES QUILTS, \$2 EACH.
An endless variety of designs and combinations of colors.

AT VERY LOW PRICES.
JOHN WANAMAKER,
GRAND DEPOT, THIRTEENTH STREET.

General News.

HOME.

A terrible cyclone passed over Richmond, Mo., on the 1st inst., leveling everything in its path. At least forty persons were seriously or mortally wounded.

Last week it was found that the body of Hon. J. Scott Harrison at North Bend, Ohio, had been stolen from the grave and given to the students of the Ohio Medical College at Cincinnati for dissection. The outrage has caused intense indignation.

The Woman's Hotel, built by the late A. T. Stewart, in New York City, has proved a failure, and the building is to be used for ordinary hotel purposes. The terms of admission were so strict and arbitrary, that the house had few inmates, and the expenses so largely exceeded the income that the whole enterprise had to be abandoned.

At the recent State Convention of the New Hampshire Unitarians a cordial invitation was given to the orthodox clergy and laity to attend. Professor L. T. Townsend, of the Boston Theological Seminary (Methodist), discussed with Dr. H. W. Bellows the question, "The Bible: What is it? What is its Origin, and what is its Relation to Modern Life?"

SAN FRANCISCO, May 31.—A Boise City, Idaho, dispatch says: "The Bannock Indians, numbering about two hundred warriors, under command of Buffalo Horn, the noted scout, are encamped in the Lava Beds, between Big Campos prairie and Snake river, and have ordered the whites to leave the prairie on penalty of death. They have already commenced hostilities by shooting two settlers, wounding both severely. The Indians are well supplied with ammunition sold them at Boise City about two weeks ago on an order of Governor Brainerd, on the ground that they were 'good Indians.'" About ninety mounted troops, under command of Major Collins and Captain Bernard, will leave immediately for the scene of trouble. They are insufficient to attack the Indians in the Lava Beds, but can protect the settlers on the prairie.

FOREIGN.

It now seems to be a settled matter that the European congress will meet in Berlin on the 11th inst.

There was a collision in the British Channel on the 31st ult. between two German ironclads, "Konig Wilhelm" and the "Grosser Kurfurst." The latter sank in about five minutes, and four hundred lives were lost. Another disaster occurred on the night of the 1st inst. The steamer "Idaho" was wrecked on the Irish coast. The crew and passengers were saved.

Berlin, June 2. While the Emperor was taking a drive at about 2.30 o'clock this afternoon some shots, apparently proceeding from a house in the Avenue Unter den Linden, were fired at him. The Emperor was wounded in one arm and on the cheek by buckshot and small shot. The would-be assassin is a Dr. Nobiling, occupying apartments at No. 18 Unter den Linden. When his door was forced open he fired upon and wounded the hotel keeper, and tried to commit suicide, but was secured. The Emperor's personal attendant jumped into the carriage and supported the Emperor until the carriage reached the palace. The Emperor was conveyed to bed, and several grains of shot extracted, causing great loss of blood. The Emperor suffered great pain, but never lost consciousness up to the latest moment. At seven o'clock this evening no serious apprehensions were felt as to his condition.

The following is taken from official accounts and bulletins published in regard to the attempted assassination of the Emperor: Nobiling fired twice with a double barreled gun. The Emperor received about thirty small shot in the face, head, both arms and back, but by about six o'clock this evening his general condition had already improved in a satisfactory manner. An immense crowd from all parts of the city thronged into Avenue Unter den Linden on the news becoming known. The assassin is Karl Eduard Nobiling, a native of Kallne, near Birnbaum, aged 32 years. He is a resident of Berlin, a doctor of philology, an agriculturist and a habitue of Democratic Socialist clubs. A quantity of arms was found in his apartments. He fired on persons at tempting to arrest him with a ready loaded revolver, and then inflicted severe wounds on his head. He confesses the crime, but obstinately refuses to state his motives. He is at the hospital station of the Malkon Market police district, attended by his mother and daughters.

A bulletin just published (midnight) announces that the Emperor has slept, asked for water, beef tea and wine and conversed affably with his physicians.

LONDON, June 3.—A later Reuter telegram says Nobiling has confessed that he cherished the murderous design for eight days, because he considered the Emperor's removal would be a public benefit. He declared that he favored socialism and had attended socialist meetings. Some accounts say that Nobiling is supposed to be dying. It is known that a few days ago Nobiling unsuccessfully applied for government employment.

Acknowledgments.

BENEFICIARY EDUCATION.

Received per Rev G E Addams, Treas of West Essexhammas Classis, from White Deer charge, \$7.89; Selingsgrove, \$21.68; Liverpool, \$25; New Berlin, \$5; and Lock Haven, \$1; \$50.57
per H C Hoover, Treas of Phila Classis, from S R F 10.00

\$70.57
SAM'L R. FISHER, Treasurer.

LETTER LIST.

Ayers, N W, Abbott, J A, Alsopach, Rev J W.
Beam, Rev S Z, Bleichert, L, Bush, H, Bealor, J R, Balliet, T M, Beshler, Dr H C, Broidenbaugh, P H, Boyer, H.
Clauder, H T.
Dittmar, Rev D N, Dechant, Rev G B, Dubois, Jno L, Dutner, Jonora, Daniel, Isaac, Daveler, Jos. Elbert, Rev D W.
Foster, Jacob S.
Geyer, W M, (2), Gerhart, Rev H L.
Hansen, Rev H, Hoffmeier, Rev H W, Hirschman, Rev H H W, Hall, Rev G C, Hoffman, Rev H, Haas, Rev W A, Harr, H S, Horning, Mrs C E, Hartsell, Rev G P, Helfrich, T G, Hilgess, M.
Kindy, D, Kline, Rev A R, Kremer, Rev E H, Kendig, Rev J M.
Lorab, J, Lake, Rev O E, Loucks, J, Leader, D H, Lough, S H.

Myers, D, Miller, J C, Miller, D, (2), Mobney, A H, McElheny, Mrs F.
Otting, Rev E H.
Plecker, D A, Paffenberger, A R, Pennepacker, Rev J J, Pontious, Rev J W.
Rinker, Rev H St J.
Souder, Rev J M, Souder, Geo, (2), Stots, E F, Smith, S S, Stonebreaker, Mame, Scribner & Co, Strunk, O H, Strassner, Rev F, Shuey, Rev D B, Stoler, D M, Shaw, W L, Slagle, C S, Savitz, J, Sechler, Rev J.
Transue, J A, Twitmyer, J W, Turner, J S.
Wicand, C S, Wissler, Rev H, Westboffer, J M, Weaver, Rev R C, Wagner, S T, Will, A, Weagley, D, Wolbach, J, Will, G S.
Zimmerman, H, (2).

THE MARKETS.

Philadelphia, Saturday, June 1st 1878.

[The prices here given are wholesale.]

FLOUR, Wheat, Superfine.....	\$4.00 @ 4.55
" Extra Family.....	4.00 @ 5.20
" Fancy.....	5.50 @ 6.00
Rye.....	3.00 @ 3.25
Corn meal.....	2.70 @ 2.80
Buckwheat meal.....	1.50 @ 1.75
GRAIN, Wheat, White.....	1.14 @ 1.15
" Red.....	1.10 @ 1.12
Rye.....	61 @ 67
Corn, Yellow.....	47 @ 48
" White.....	45 @ 46
Oats.....	28 @ 29
Barley.....	70 @ 75
GROCERIES, Sugar, Cuba.....	71 @ 72
" Refined out loaf.....	10 @ 10 1/4
" " crushed.....	10 @ 10 1/4
" " powdered.....	9 1/2 @ 9 3/4
" " granulated.....	9 1/2 @ 9 3/4
" " A.....	9 1/2 @ 10
Coffee, Rio.....gold.....	15 1/2 @ 16 1/2
" Maracaibo.....gold.....	15 1/2 @ 16 1/2
" Laguayra.....gold.....	15 1/2 @ 16 1/2
" Java.....gold.....	22 1/2 @ 24
PROVISIONS, Mess Pork.....	9.50 @ 10.00
Dried Beef.....	13 @ 15
Sugar cured Hams.....	8 @ 10
Lard.....	7 1/2 @ 7 3/4
Butter, Roll extra.....	9 @ 10
Butter, Roll Common.....	8 @ 9
Prints, extra.....	17 @ 20
" Common.....	14 @ 17
" Grease.....	4 @ 6
Eggs.....	14 1/2 @ 15
SEEDS, Clover.....	6.25 @ 7.00
Timothy.....	1.35 @ 1.45
Flax.....	1.30 @ 1.35
PLASTER, White.....	3.00 @ 3.25
Blue.....	2.57 @ 3.00

Nothing could be better suited for the quiet and thoughtful hours of one laid aside from the activities of life than Mrs. S. B. Titterton's book of beautiful poems, *Faded Hands*. It is issued by the American Tract Society; price \$1.00, post-paid. Send to Depository, 1512 Chestnut Street, Philadelphia. H. N. Thissell, District Secretary.

GIVEN AWAY.—A superb pair of 6x8 Chromos, worthy to frame and adorn any home, and a Three Months' subscription to *LEISURE HOURS*, a charming 16 page literary paper, full of the choicest stories, Poetry, etc., sent Free to all sending Fifteen Cents (stamps taken) by post postage. The publishers, J. L. Patten & Co., 162 William St., N. Y., Guarantee every one Double Value of money sent. Newsdealers sell *LEISURE HOURS*, price seven cents.

Advertisements.

NOW READY.

Pansy's Lesson Book.

Part 2. Third and Fourth Quarters, 1878. Square 16mo. Price, 10 cents.

"The needs of Sunday-School scholars to lesson-books are most admirably met in *The Lesson in Story*, by 'Pansy' the author of many popular books for children."—*The Golden Rule*.

D. LOTHROP & CO., PUBLISHERS, BOSTON.

40 Flowered, Diamond, CARDS no 2 alike. Watered, Damask. Name neatly printed on all. Star Printing Co., Northford, Ct.

PROF. A. J. SCHEM'S HISTORY OF THE *WARRIOR IN THE EAST* is the LIVE book for LIVE agents. Has 700 octavo pages, 100 Engravings. Price, \$3.00. Address H. S. GOODSPEED, New York or Cincinnati, O.

CAPE MAY POINT, NEW JERSEY.

In these times, when people are wondering how safely to

INVEST MONEY, CAPE MAY POINT OFFERS THE SUREST AND STRONGEST INDUCEMENTS.

A delightful home in an incorporated Sea-side Borough, with all the advantages of an inland city. Beautiful and invigorating, with transit from Philadelphia by West Jersey Railroad FREE TO THOSE WHO BUILD.

THIS ELEGANT RESORT

Offers inducements for a handsome return on capital, now impossible with older settlements. Labor and material are cheaper now than ever, so that an investment of from

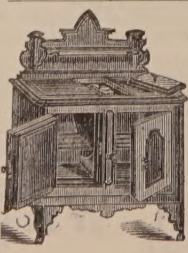
\$100.00 to \$1500.00

In a Lot, or Cottage and Lot, would with economy insure luxury for the present; contentment, long life and a handsome return in comfort and profit in the future.

FOR FULL INFORMATION APPLY TO

A. WHILLDIN, 1308 Chestnut St., Philadelphia.

SUPPER'S MORNING



FARSON'S REFRIGERATORS All the Latest Improvements. FIFTY SAMPLES TO SELECT FROM. PRICES GREATLY REDUCED. Write for circulars, or examine the styles at 220 & 222 Dock St., below Walnut. SATISFACTION GUARANTEED!

PIANO Another battle on high prices ORGAN War with monopolists renewed. Before buying PIANO or ORGAN read my latest circular. Beatty's celebrated PIANO and ORGAN, beautiful instruments! Challenge comparison! Rivals are jealous of my success! Most successful house in America! Commenced a few years ago without a dollar, sales now nearly \$2,000,000 annually. Lowest prices ever given. Elegant Rosewood Pianos \$135, 10-stop Church Organs \$115. Tremendous bargains now ready. Address WAR Daniel F. Beatty, Washington, N. J. U. S. A.

The WEEKLY RURAL NOTES Canonsburg, Pa. 50c a year.

AGENTS WANTED. For the BOOK that SELLS! HOME MEMORIES.

A work brim full of the choicest reading in the English language. Bright and cheerful throughout. Wise counsel and rare entertainment for old and young. Everything it is varied, pleasant, suggestive, truthful. A book to create and refine taste, to fill the heart and the head at the same time. Rare chance for men and women to make money. Address, J. C. McCurdy & Co., Philada., Pa.

BLUMYER MFG CO BELLS Church, School, Fire alarm. Fine-toned, low-priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free. Blumyer Manufacturing Co., Cincinnati, O.

THE PENN MUTUAL

Life Insurance Company of Philadelphia.

Assets Accumulated, \$6,250,733.45. The Penn is a purely Mutual Company. All of its surplus premiums are returned to the members every year, thus furnishing insurance at the lowest possible rate. All policies are non-forfeitable for their value. Endowment policies issued at low rates. AGENTS WANTED. Apply to H. S. STEPHENS, Vice President, No. 92 Chestnut St., Philadelphia, Pa.

THE DINGEE & CONARD CO'S

BEAUTIFUL EVER-BLOOMING ROSES We deliver Strong Pot Roses, suitable for immediate flowering, safely by mail, at all post-offices. 5 Splendid Varieties, your choice, all labeled, for \$1.12 for \$2.19 for \$3.25 for \$4.35 for \$5.40 for \$6.45 for \$7.50 for \$8.55 for \$9.60 for \$10.65 for \$11.70 for \$12.75 for \$13.80 for \$14.85 for \$15.90 for \$16.95 for \$18.00 for \$19.05 for \$20.10 for \$21.15 for \$22.20 for \$23.25 for \$24.30 for \$25.35 for \$26.40 for \$27.45 for \$28.50 for \$29.55 for \$30.60 for \$31.65 for \$32.70 for \$33.75 for \$34.80 for \$35.85 for \$36.90 for \$37.95 for \$39.00 for \$40.05 for \$41.10 for \$42.15 for \$43.20 for \$44.25 for \$45.30 for \$46.35 for \$47.40 for \$48.45 for \$49.50 for \$50.55 for \$51.60 for \$52.65 for \$53.70 for \$54.75 for \$55.80 for \$56.85 for \$57.90 for \$58.95 for \$59.00 for \$60.05 for \$61.10 for \$62.15 for \$63.20 for \$64.25 for \$65.30 for \$66.35 for \$67.40 for \$68.45 for \$69.50 for \$70.55 for \$71.60 for 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